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ABSTRACT

This guide provides five sample instructional units on aspects of the American-Jewish experience, and apprises the reader of sources where materials and information may be acquired. Unit 1, The Jewish Experience as Reflected in Literature, gives three lesson plans (poetry, short story, autobiography) and a bibliography of American-Jewish fiction. This unit deals with the basic theme of identity. Unit 2, Jews in American Development, discusses contributions of American Jews to American life and offers a selected list of biographies, autobiographies, and memoirs. Unit 3, The Jewish Community--Its Concerns and Organization, lists classroom strategies, defines the Jewish and American-Jewish communities, and provides a bibliography arranged geographically. Unit 4, Jewish Immigration to America, suggests ways of teaching about ancestors, colonial and revolutionary America, newcomers from Central and Eastern Europe, and provides reading lists. The unit on Intergroup Relations focuses on anti-Semitism and suggests methodology and a bibliography. A final section identifies resources such as texts, magazine articles, music and art, and audiovisual materials. (AV)

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TEACHING THE JEWISH EXPERIENCE IN AMERICA

UNITS AND RESOURCES

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UNITS AND RESOURCES

Prepared by MAX NADEL

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Foreword

The Bicentennial of the founding of the government of the United States has sparked a myriad of programs in the country. Among the variety of groups celebrating the event are the ethnic and religious organizations which seek to highlight 1) the debt they owe the republic for the environment of freedom it offered them and 2) the contributions they made in return to the political, economic and cultural growth of the nation.

The Jewish people found in America one of the rare places in their history where they were accepted as equals; where they were free to participate in the life of the nation; and where, above all, they could maintain their identity as Jews without fear of oppression. The Jewish communities in all the regions of the land, therefore, are involved in planning celebrations of many kinds to express their profound appreciation of what America means to them.

This guide--with its variety of sources where materials and information may be obtained, its extensive bibliographies and its five sample units which illustrate different approaches to teaching the American Jewish expereience--was prepared to help communities, schools and teachers commemorate this historic year and express the gratitude of the Jewish community to that unique group of men who came together in 1776 to provide the solid foundation that made America a haven and home for them.

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Dr. Theodore H. Lang, Chairman
Commission on Jewish Studies in Public Schools
American Association for Jewish Education

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Introduction

The Bicentennial, in addition to being a time of celebration, a jubilee commemorating the history and achievements of the nation, is a time also of self-scrutiny, of seeking to determine the nature of the contributions of the citizenry that gave the country its character, its power and its culture.

Except for the native Indian population, America is a nation of immigrants who sought to conform to a national model born of the ideals and practices of the country's founders. The newcomers tended to band together. They established small ethno-religious communities where they transferred the values and customs of their native land to the new world. In time, however, the American dream began to make its impact. In the rural communities, the immigrants established their own schools and, with the help of state and federal educators, began to Americanize their children and themselves. In the urban communities they found schools already set up to prepare them for life in America. It seemed urgent, in those early days of the nineteenth century, for the immigrants to shed old-country ways and assume the values and culture of their new environment--values and culture that had their sources in the Protestant, Anglo-Saxon traditions of the dominant settlers in the beginnings of the country's history. The new generations, influenced by their schooling and yearning to join the current of American promise, began to discard the ethno-religious mores and rebelled against the demands of their parents to retain them.

But it is not a simple matter to repudiate a rich heritage with roots deep in one's mind and heart. Many of the new Americans began to modify the ancestral ways and values and give them an American tincture. The result was a dual system of experiences that made for a richer existence: The American tradition refined and enriched by the ethnic tradition.

One inherent element of the American culture was its pluralism: many peoples coming together to build a new society, contributing from their history, their beliefs, their talents to form a uniquely American discipline. Most Americans came to realize that what made America great was its power to combine discrete populations into a democratic whole and that one of its strengths lay in the capacity of its ethnic populations to live together in friendly appreciation of one another's ways and beliefs and to recognize and root out the prejudices that weakened intergroup relationships and eroded democratic ideals.

Out of awareness in the minds of educational leaders of the importance of imparting intergroup understanding in school and community has come a reinterpretation of American history and culture which adds to existing content the significant areas of the immigrant experience and intercultural knowledge and sensitivity. The program which is outlined below deals with the Jewish experience in America. It is offered as a prototype for similar programs treating other ethnic groups of America. America's Jews, like other ethnic groups, faced the problems of acculturation, generation conflicts, prejudices, etc. Within them, also, the two strains of Americanism and ethnic identity operated either in concert or in collision.

Jews have made outstanding contributions in government, politics, finance, business, law, medicine, science, sports. In the arts, the hold of immigrant memories was strong. Many Jewish writers, actors, musicians, artists, like compatriots in other fields of human endeavor, sloughed off the spell of their own or their ancestors' history and immigrant experience. Others, enriched by their heritage and strengthened by the physical, social and political freedom that marked the country, found in their people's experience the core for a positive view of life. Still others, troubled by the seeming incompatibility between the culture of their people and that of the Anglo-Saxon circles into which they moved, wrote with anger and bitterness about what they saw and experienced in their circumscribed Jewish world. The majority created works of general appeal and, occasionally, affected by memories and events like the Holocaust and the establishment of the State of Israel, turned to Jewish themes. Out of these varied adjustments came a rich culture which took many forms.

The 200th anniversary of America has spurred Jewish organizations and schools all over the country to plan programs and to produce books, materials and bibliographies designed to assist administrators and teachers in acquiring the information necessary for Bicentennial celebrations. Such events will take the forms of pageants, reenactments, dramatizations, readings, simulations, discussion groups, workshops, conferences, art creations and exhibits, musical performances, etc.

The objectives of the present document are to furnish five sample instructional units for junior and senior high school pupils on various aspects of the American Jewish experience and to apprise the reader of sources where materials and information may be acquired.

UNITS
OF
INSTRUCTION

The Jewish Experience as Reflected in Literature

INTRODUCTION

In teaching Jewish (or any ethnic) literature, one stresses many themes. A number of these are outlined in other units in the present series, and many are listed in the introduction to the bibliography of American Jewish fiction which concludes this unit.

This unit will deal with one basic theme, that of identity. As they became more absorbed into American life, the new generations of Jews, not unlike other ethnic peoples, sought to cast off aspects of the culture of their ancestors and to acquire the ways of largely Anglo-Saxon America. American history and culture had an appeal which all peoples who came to this land found hard to resist. This was particularly true of the Jew who discovered in America a social and political haven from centuries of oppression in Europe, Asia and Africa and whose penchant for probing the spiritual nature of the universe had formed a capstone for Western civilization.

Yet, despite their desire to join the mainstream of American life, Jews discovered that--whether they wished it or not--the history of their people, with its moments of grandeur and tragedy, had left an indelible impress upon their minds and hearts. When an event so cataclysmic as the Holocaust or so uplifting as the creation of the State of Israel occurred, many began to search into their past, seeking to discover the ties that bound them to their people and to understand what there was within them that kept them from denying their heritage.

This unit contains a series of lessons on different categories of literary works by American Jewish authors which tells of Jewish protagonists who are drawn, willingly or unwillingly, to acts of ethnic identification by the history and/or customs of their people.

LESSON PLAN: POETRY

The unit might begin with a study of two poems: "Portrait" by Hyam Plutzik and "Israel" by Karl Shapiro. Both poems are found in *A Time to Remember*, an anthology compiled by Samuel H. Joseloff and published by the Union of American Hebrew Congregations.

"Portrait" presents an American Jew who, though he has shed the habits and customs of his forebears, "tries to be a Jew casually." The poet uses an interesting metaphor--the shirt of Nessus--to highlight the Jewishness which his subject must live with and which may prove as harmful to him as the shirt of Nessus was to Hercules.

In discussing and analyzing the poem, the teacher might use the following questions:

1. What is the Jew in "Portrait" seeking to ignore?
2. How effective is the metaphor that compares a few thousand years of history to a monster, a mountain?
3. What doesn't this Jew remember? (Some knowledge of the past, of Jewish history, would be helpful here.)
4. What objections against the Jews are no longer socially or politically acceptable in the American environment? Why?
5. Do these objections no longer exist?
6. There is a mild tone of irony in the poem. What aspects of the character of this subject are treated ironically? What qualities of his subject is the author criticizing?
7. What image does the author use to suggest his subject's past?
8. What, according to the author, is the source of the Jew's anxiety?
9. How is the metaphor of the shirt of Nessus used?
10. How is the simile of the horse who sniffs smoke used?

11. Is this a portrait of a man who has lost his identity? If so, what is ironic about this fact?

It would help students understand the poem better if they were told the story of the shirt of Nessus and the meanings of hangdog, privies, bric-a-brac and gauche before the study.

After the meanings are clear and a student or two has had an opportunity to read the poem aloud, students might be encouraged to write poetic portraits of people who have lost or found their identities or are engaged in trying to discover who they are.

The second poem "Israel" describes the effect upon a Jewish poet and teacher of the establishment of the State of Israel. The poet alternately experiences emotions of shame, release, pride and relief.

The following questions will help students comprehend the poem:

1. What is the significance of the image of "the great black English line"?

2. Why is the poet's soul "hangdog"?

3. How do you interpret the similes of "the hungry dog" and "the tangled chain"?

4. The poet defines his emotions through images. What does he mean by "the weight of prisons in his skull falling away"? How do "his forebears stare through stone"?

5. What expressions and images in stanza three show that the poet has found an identity that makes him proud?

6. Why didn't he feel this pride before? What "fences" surrounded his life? Were these "fences" real or imagined?

7. What "evil myths" are no longer to be spoken, now that a living land is born? What does the poet mean by "the tillage of a million heads"?

8. The first poem deals with a Jew who needs to know who he is, who wears his Jewishness with anxiety. The second describes a Jew who has found himself through Israel. What inner qualities does a human being who is a member of an ethnic group need to see himself as a whole man?

Here, too, students might be given an opportunity to read the poem aloud and to write poems recounting the pleasure they experienced and the pride they felt as the result of a significant event in the history of their ethnic group.

LESSON PLAN: SHORT STORY

An excellent story that deals with identity is Henry Roth's "The Surveyor." It tells of an American Jew who feels the need to honor the martyrs of his faith who died in Spain during the time of the Inquisition. The story appears in an anthology called *Tales of Our People*, compiled by Jerry D. Lewis and published in 1969 by Bernard Geis Associates. Though out of print, the book may be found in many libraries.

The following guide should be helpful in teaching the story. It consists of an introduction providing the historical background, a summary of the story, questions for discussion and analysis and suggested activities.

GUIDE TO TEACHING "THE SURVEYOR"

Introduction

In order to appreciate this story fully, it is necessary to know some facts about the Inquisition in Spain.

The Inquisition or Holy Office was a court set up to root out heresy among the population. A heretic was one who believed, practiced or taught doctrines and rituals contrary to the accepted orthodoxy of the Catholic Church. The purpose of the Inquisition was to keep the faith pure.

For many years during the Middle Ages there were wars in Spain between the Christians who inhabited the northern part of the country and the Moslem rulers of the southern portion. With the capture in 1492 of the city of Granada, Ferdinand of Aragon and Isabella of Castille became the Christian rulers of all Spain. They ordered all Jews to become Christians or leave the country.

Because of constant persecution even before 1492, some Jews (and Moslems) living in Christian territories of Spain had converted to Catholicism to make their lives easier. They were called *Conversos* or New Christians. More than one prominent person in Spain--even the head of the Inquisition, Torquemada--was a descendant of New Christians. Later, converted Jews came to be called *Marranos*, a term of contempt, meaning swine.

At first no serious attempt was made to instruct the *Conversos* in Christian doctrine, other than to baptize them and have them learn the Pater Noster (the Lord's Prayer) and Ave Maria (Hail Mary). Many of them, therefore, practiced their Jewish rites in secrecy. This was heresy and made them subject to the cruel investigations and punishments of the Inquisition.

The procedures of the Inquisition created grave injustices. Since most accusations were made by *familiars*, unpaid spies who did this work in exchange for certain privileges, and since the accused was never told who his accusers were or even what the charge was, it was was well nigh impossible to defend oneself. Interrogations were frequently accompanied by torture. The punishments were severe, ranging from doing perpetual penance clad in a *sanbenito* to being burned alive as part of an *auto-da-fe* spectacle.

Some of the following Jewish practices are mentioned in a papal edict as being heretical and contrary to church dogma:

Observing Friday evenings and Saturdays; changing to clean

> personal linen on Saturdays; not working on Friday evening or Saturday; celebrating the festival of unleavened bread (Passover); observing the fast of pardon (Day of Atonement or *Yom Kippur*) "when they do not eat all day until the evening after star rise"; observing the fasts of Queen Esther, of *tissabav* (*Tisha B'Ab*--the ninth day of the Hebrew month of *Ab*, which is a fast day commemorating the fall of the first and second Temples in Jerusalem) and of *rosessena* (*Rosh Hashanah*--the Jewish New Year); saying prayers standing before a wall, swaying back and forth; refraining from eating the meat of any animal which is *trefa* (not ritually permissible); separating a morsel of dough when baking, and throwing it in the fire; saying the law of Moses is good and can bring salvation; refusing to acknowledge Jesus as the true Messiah promised in Scripture.

Not all *Conversos* were found out so that remnants of Jewish customs remained as traditional rituals in Catholic families without their knowing how these observances came to be.

Summary of the Story

A slight, middle-aged man--we learn later his name is Aaron Stigman--accompanied by his wife, Mary, mounts a surveyor's measuring instrument on a tripod on a street in Seville, Spain, and with his wife's help begins to measure distances. It's an early Sunday morning, and there are almost no people and few automobiles or buses on the Avenida. At both ends of the tree-lined Avenida are traffic circles into which many streets converge. On the wide Avenida is an oval traffic island in the midst of which is a statue of El Cid, semi-legendary hero of eleventh century Spain. The statue is surrounded by flower beds.

After a while some people appear, and they watch the actions of the man and his wife. The surveyor's measurements take Mary across the street to one of the flower beds underneath the statue of El Cid where she places some marks. By this time a crowd has gathered. Some people ask Aaron what he is doing. He answers politely but does not really explain what he is doing. He finishes his measurements, calls a cab and asks the driver to take them to their hotel.

Two hours later, Mary and Aaron return on foot to the Avenida. The street is now crowded with Sevillians and tourists, and heavy traffic is moving from one circle to the other. They step to the spot near the flower bed where Mary had made the marks. Aaron takes a wreath of fern and boxwood from beneath the raincoat on his arm and places it on the flower bed.

As they turn to go, they see a policeman approaching. He asks them whether they were the same couple that were taking measurements on the street that morning, and he wants to know what they were doing. Aaron tells him he was looking for a spot of sentimental value to himself. The explanation does not satisfy the policeman, and he arrests them.

There are two men at the police station when they get there, one behind the desk, the other standing alongside. The inspector asks them why they placed the wreath at the foot of the statue of El Cid. He learns that Aaron is a science teacher and Mary a music teacher, that they had learned Spanish in Mexico where they had spent many summers. The behavior of the Stigmans is mysterious. Aaron tells the inspector that to give his reason for his placing the wreath where he did would be an insult to Spain, and he cannot do this because Spain is his host. The inspector turns to the man beside him who turns out to be a state attorney. The lawyer tells the inspector to let the Stigmans go, introduces himself to them, tells them his name is Miguel Ortega. He offers to guide them back to their hotel.

The lawyer takes the Stigmans to a little cafe, where they drink cognacs and talk. Ortega tells Aaron that some old maps of Seville which he has at home indicate that the spot where Aaron had placed the wreath had once been the *quemadero* where criminals had been burned to death. Aaron knows it as the place where heretics, relapsed *Conversos*, those who had turned Catholic but who could not relinquish their Jewish faith, had been burned to death.

Aaron is surprised that Ortega should know the spot where the *quemadero* had once been. Ortega tells Aaron that *his* father, through some mysterious compulsion, had lit a candle on Friday nights and that this had led him to learn more about the past of his city. Both Aaron and Ortega admit that they do not observe Judaic customs.

Questions for Analysis and Discussion

1. This story builds up expectation and suspense dramatically and effectively. How does the author do this? List the steps in the story where curiosity is aroused and heightened and where the reader becomes more and more interested in learning why Aaron and Mary searched for the particular spot on which to place a wreath.

2. The main characters in the story--Mary and Aaron--discover an affinity with Miguel Ortega, the lawyer, as he does with them. What is the nature of this rapport? In what respects are they different? Does the author suggest in any way why people who no longer practice the rituals of their faith nor believe in its tenets still retain a deep emotional (perhaps spiritual) loyalty to it? Do history, nostalgia, filial devotion or early upbringing play a part in a person's loyalty to his religion and his people? How? What elements in history are strongest in their hold on a people?

3. There are three worlds in this story. The first is the external world of Seville in which Mary and Aaron move. How does the author create it? Read again the descriptions of places in Seville and the people in these places. What is the effect of these descriptions? There are two unknown worlds suggested in the story: the world of medieval Seville, where people lived in terror of the Inquisition, and the world in the hearts of people like Aaron, Mary and Ortega, which led them to acts of investigation and remembrance. How are these secondary worlds suggested in the story? What values were of consequence in these worlds? What do you learn of the world of Ortega's great-grandfather who lit a candle every Friday night?

4. The author does not immediately tell the reader the names of his main characters. He begins the story telling about a "middle-aged man with unruly grey hair" engaged in an unusual activity. What effect is achieved by not using the characters' names immediately and instead introducing them casually as the story progresses and the reader comes to know them better? Does postponing the names of his characters make the characters universal, give them qualities of Everyman? What is your view? Does this add or detract from the story's interest? Suppose you were watching an individual engaged in some curious action, would you approach him and first ask him his name, or would you first ask what he was doing? Isn't it true that even when we are introduced to people and immediately learn their names, the names have no meaning until we get to know them?

5. There is casual mention in the story that Mary was Protestant. In commenting on the "too many cathedrals, too many *retablos*, stained-glass windows, saints, crucifixes, Virgins," she says, "Even a Protestant mind like mine rebels at this." Why would Mary be as emotionally involved as Aaron in his sentimental gesture to honor martyrs of his past? What conclusions does the author wish the reader to draw about the relationship between Mary and Aaron and about Mary's feelings towards her husband's historic past? Does Mary's past also have martyrs that one may wish to honor in some fashion?

6. Aaron refuses to tell the policeman and the inspector the reason for his actions. Why is his reason a sensible one? He is suggesting that he does not blame the present Spanish people for the actions of their ancestors years ago. Does this make sense? This brings us to two problems that the Jewish people face. First, ought the Jewish people today to be blamed for any presumed participation of a few of their people in the betrayal, trial and crucifixion of Jesus? Second, ought the Jewish people to hate the German people from now until doomsday for the crime committed against them by the Nazis?

7. What is your view of Aaron's gesture to pay homage to the martyred Spanish Jews? Is it enough that he placed the wreath on the spot where they died? What is more important than his act of placing the wreath? How does the reader react to the fact that Aaron, given the opportunity to replace the wreath, declines to do so? What is your reaction to the ironic fact that Aaron leaves the wreath in the cafe? Is this a criticism by the author of Aaron's sincerity? Has Aaron really shown respect for the dead martyrs by leaving a wreath for two hours where the *quemadero* had been? What is truly the nature of Aaron's gesture?

Suggested Activities

1. For a greater understanding of this story, it would be helpful for pupils to know about the Inquisition in Spain and the sufferings of the *Marranos* or *Conversos*, the converted Jews who were branded as heretics when they were accused of practicing Jewish rituals. A number of pupils can be selected to report on the subject. A good source is Cecil Roth's *The Spanish Inquisition*, which is published in a paperback edition by Norton.

2. Pupils might be interested, from the descriptions in the text, to learn more about the city of Seville. A pupil may be asked to get information about the city, plus maps and illustrations of the places described in the story, and report to the class. Such material might be available at large travel agencies and airlines. There are still signs (street names, edifices, etc.) in Spain pointing to a once-flourishing and respected Jewish community. An interesting book to consult is James Michener's *Iberia.*

3. An interesting novel about the Inquisition in Spain, which was made into a movie, is Samuel Shellabarger's *Captain from Castile.* This novel might be read by a pupil and reported on in class for what it reveals of the methods and procedures of the Inquisition.

4. A fascinating character in the story is the lawyer, Miguel Ortega. With information gotten from the reports about Seville, the class might attempt to write a short story or short biography pertaining to Ortega: describing his family, where he studied, how he came to be a lawyer, when his curiosity about his ancestors was aroused, how he came to find out about the *quemadero* and the effect of this discovery upon him.

5. Have pupils write a short dialogue between Ortega and the inspector in which they discuss the Stigmans and their actions.

LESSON PLAN: AUTOBIOGRAPHY

One of the problems faced by Jewish children growing up in a Christian society has to do with Christmas and the celebrations commemorating the birth of Jesus. It is not a Jewish holiday, but in school and community Jews find themselves involved in the festivities. For young people especially, it can create a crisis of identity.

In *The Provincials: A Personal History of Jews in the South* (Atheneum, 1973) author Eli N. Evans recounts (on pages 129-135) his confusions as a youngster during the Christmas season. The following questions will be helpful in reviewing and analyzing the experiences described in the selection:

1. How was Eli influenced by the Christian boys who were his friends?
2. What Old Testament heroes was Eli proud of? Why?
3. How did the grammar school prepare for Christmas? What efforts did Eli make to avoid being too involved in the preparation for Christmas?
4. What irreverent thoughts did Eli let run through his mind to counteract the appeal of the Christmas pageantry?
5. How was the holiday celebrated during the sixth grade Christmas assembly?

6. What part was assigned to Eli? Why did he object to it? What part was he finally assigned?

7. What difficulties did Eli face in singing the Christmas carols? Would it have been wiser if his parents had told him that he could join his classmates in singing the carols?

8. Eli's teacher would not excuse him from making a Christmas scrapbook because she believed it was important to learn about other religions. Do you agree with her view? Do you think she should have coerced him into making the scrapbook?

9. What are Eli's views about the celebration of *Hanukkah* during the Christmas season? Do they make sense?

10. What information from his friends led Eli to view Santa Claus as a "red-suited, jolly-fat Jesus in disguise"? What especially troubled him about his friends' account of Santa Claus's values?

11. How was he later affected by the knowledge that Santa was not real? What distress about the reality of Santa did his non-Jewish friend Billy face?

12. How was Eli's father, who was mayor of the town, involved in Christmas celebrations?

13. Ethnic groups in our country celebrate holidays which to others are unique and strange. What is your opinion of the following views:

    a. If all groups in the country are to live together in harmony, they must learn one another's religion and, when they can, join their neighbors at their observances.

    b. Christmas is the holiday of the vast majority of the American people. Jews ought to join their neighbors in its celebration.

    c. Because of the American doctrine of separation of church and state, no religious holidays, including Christmas, should be celebrated in the public schools.

    d. If young people are to have any awareness of the ethnic customs and beliefs of their parents, these must be taught in their homes and in religious schools; else the young will lose their identities.

    e. The contemporary American environment, with its emphasis on secular cultural values, is calculated to weaken ethnic and religious loyalties and create identity crises.

14. From your reading of this selection, what influences strengthened Eli's identity with Judaism? What influences tended to weaken his tie to his people and his faith? Which in your view seemed to be the stronger?

15. Do you think that Eli was critical of the beliefs and customs of his friends and neighbors?

16. Fiction writers claim that there is more "truth" in fiction, because although the events of fiction are created in the imagination they are grounded in a fundamental knowledge of the human spirit and the human condition. In biography, they say, truth is frequently distorted by a lack of all the facts, and in autobiography by the failures and delusions of memory. Do you agree?

While studying this selection, students might be encouraged to write autobiographical sketches in which they recount experiences where they sought to understand themselves and their ethnic heritage.

There is an annotated bibliography of biographies in "Jews in America's Development," one of the other units in the present series. A bibliography of works of fiction concludes this unit. Students may be encouraged to select books from these lists and to report to class the experiences of identity that are recorded in the works.

BIBLIOGRAPHY: AMERICAN JEWISH FICTION

The literature of American Jewish writers deals with seven basic themes:

1. Acceptance, often with American variations, of the ways of the fathers.

2. Criticism of and rebellion against the religious and cultural traditions of the past.

3. Escape into the American milieu and a desire to shake off one's Jewish identity.

4. Guilt and remorse at the betrayal of one's heritage and one's faith.

5. A search for identity in the past and present of Jewish life.

6. A reaching out to find meaning in the phenomena of history: where America can become a haven after expulsion from Spain and after Czarist atrocities, and where the State of Israel can rise out of Holocaust ruin.

7. A nostalgia for the past and an heroic attempt to revive it culturally.

Much of American Jewish life is portrayed in historical, sociological and biographical works. But a good source for learning about the nature of the American Jew is fiction. In fiction, the stage is broader; the performers, more numerous; the confrontations, more intense. It is in fiction, also, that we get to know the ordinary man, rather than the unique one, as we encounter him in the experiences of everyday life.

The following list consists of novels that deal with the myriad problems faced by the American Jew, either:

1. As immigrant in different parts of the country at different times.
2. As worker, student, teacher, professional man, businessman, beggar, etc. in conflict with his environment or adjusted to it.
3. In opposition to his heritage or in acceptance of it.
4. In his economic and social struggles.
5. In revolt against the demands of family or in enjoyment of the security of family devotion.

In short, the works below deal with a variety of facets of the American Jewish personality and with the diverse experiences of America's Jews.

A Selected List

Aaron, Chester. *About Us*. New York: McGraw-Hill, 1967.
A well-written account of Jewish life in a Pennsylvania mining town during the Depression.

Angoff, Charles. *Journey to the Dawn*. New York: Beechurst, 1947.
The first of a series of novels recounting the story of the Americanization of a European Jewish family.

Ansell, Jack. *The Shermans of Mannerville*. New York: Arbor House, 1971.
Story of Jewish life in the South where Jews are confronted with the issues of race and civil rights.

Baumbach, Jonathan. *What Comes Next*. New York: Harper & Row, 1968.
The struggles of a Jewish college student as he comes to grips with contemporary problems.

Behrman, S. N. *The Burning Glass*. Boston: Little, Brown; 1968.
A Jewish playwright returns to the faith of his people as the result of the shock of Nazi anti-Semitism.

Bellow, Saul. *The Victim*. New York: Vanguard, 1947.
A subtle novel about anti-Semitism. Both the Jew and the Jew-hater are victims.

Bellow, Saul. *The Adventures of Augie March*. New York: Viking, 1953.
A picaresque novel dealing with the adventures of a Jewish boy from Chicago. Like most such novels, it introduces many interesting and eccentric characters.

Bisno, Beatrice. *Tomorrow's Bread*. Philadelphia: Jewish Publication Society, 1938.
A novel about the garment trade and unionism.

Blankfort, Michael. *The Strong Hand*. Boston: Little, Brown; 1956.
The problems of an Orthodox rabbi who falls in love with a woman whose

husband has disappeared. Under traditional Jewish law, the husband's death must be proved before she can marry.

Bloom, Harry. *Sorrow Laughs*. New York: Abelard-Schuman, 1959.
Deals with experiences in the Jewish ghetto community of Minneapolis.

Brinig, Myron. *Singermann*. New York: Rinehart, 1929.
The story of a Jewish family in Montana. Conflicts are created within the family as the result of the impact of the American environment.

Cahan, Abraham. *The Rise of David Levinsky*. New York: Harper, 1917.
One of the earliest novels dealing with the effects of success and wealth upon a young immigrant. Written by the well-known editor of the Yiddish daily newspaper *Forward*.

Caspary, Vera. *Thicker Than Water*. New York: Liveright, 1932.
Tells of the experiences of a Portuguese Jewish family in Chicago.

Cohen, Arthur A. *In the Days of Simon Stern*. New York: Random House, 1972.
An imaginative novel about a Jewish Messiah, colored by allusions to and descriptions of Jewish lore.

Epstein, Seymour. *Caught in That Music*. New York: Viking, 1967.
A sensitive novel about a young Jewish businessman who seeks to advance in the business world without sacrificing his values.

Epstein, Seymour. *The Dream Museum*. New York: Doubleday, 1971.
The trials of a middle-class Jew who leaves home when he discovers his wife has been unfaithful, then tries to build a new life, maintaining a relationship with his son, and finally returns to his wife.

Falstein, Louis. *Face of a Hero*. New York: Harcourt, Brace, 1950.
The account of the experiences of a Jewish soldier in the American army during World War II and his feelings about his fellow soldiers and the enemy.

Faust, Irwin. *The Steagle*. New York: Random House, 1966.
The hero is an English professor who is bored with normal life and seeks fulfillment in dreams and journeys.

Ferber, Edna. *Fanny Herself*. New York: Stokes, 1917.
The story of Fanny Brandeis, who runs a business in a small town in Wisconsin, achieves success and wins affection in her community.

Fuchs, Daniel. *Summer in Williamsburg*. New York: Vanguard, 1934.
The first of three books about Jewish life in Brooklyn. Tells the story of a slum dweller who tries to escape his environment.

Gold, Herbert. *Fathers*. New York: Random House, 1966.
An autobiographical novel of immigrant life in America. The hero is Gold's father.

Gold, Michael. *Jews Without Money*. New York: Liveright, 1930. New York: Avon Books, 1965.

A picture of poverty-stricken immigrant Jews on the Lower East Side.

Goran, Lester. *The Stranger in the Snow*. New York: New American Library, 1966.
A tale of the effect of guilt. A sensitive middle-aged Jew is disturbed when another soldier is killed in his place in World War II.

Gordon, Noah. *The Rabbi*. New York: McGraw-Hill, 1965.
The story of the varied experiences of a rabbi, his work as a spiritual leader and his involvement in the contemporary problems of his times.

Green, Gerald. *The Last Angry Man*. New York: Charles Scribner's Sons, 1956.
A novel about a Jewish doctor dedicated to his practice and his community.

Green, Gerald. *To Brooklyn with Love*. New York: Trident Press, 1967.
A novel about a Jewish boy growing up in Brooklyn during the Depression; reconstructs the milieu vividly and dramatically.

Halper, Albert. *Sons of the Fathers*. New York: Harper, 1940.
A novel about the experiences of a Jewish family in Chicago.

Hobson, Laura Z. *Gentlemen's Agreement*. New York: Simon and Schuster, 1947.
A journalist writing a series of articles about anti-Semitism poses as a Jew and discovers the social prejudice permeating upper-class American society.

Jacobs, Israel. *Ten for Kaddish*. New York: Norton, 1972.
An inside look, in a novel written by a rabbi, into the life and politics of a Jewish community and its synagogue.

Kaufman, Myron S. *Remember Me to God*. New York: Lippincott, 1957.
Recounts the efforts of a Jewish Harvard student who wishes to become a Christian. It deals also with the problems of Adam Amsterdam, his father, a small-time Boston magistrate.

Landon, Joseph. *Angle of Attack*. New York: Doubleday, 1952.
A novel of World War II whose hero is a Jewish navigator in a bomber; Nazism, Judaism and anti-Semitism are discussed.

Leokum, Arkady. *The Temple*. New York: The World Publishing Company, 1969.
The story of a rabbi and a Reform congregation.

Levin, Meyer. *The Old Bunch*. New York: Viking, 1937.
A long novel about a group of Chicago Jews; presents a panoramic view of the Jewish character and experience.

Levy, Melvin P. *The Last Pioneers*. New York: Alfred H. King, 1934.
A Jewish adventurer settles in America's Far West and helps build a city.

Lewisohn, Ludwig. *The Island Within*. New York: Harper, 1928. Philadelphia: Jewish Publication Society, 1968.
The story of a Jew who forsakes his faith when he marries a Christian girl and who learns through experience that his Jewishness is necessary to his identity.

Litwak, Leo. *Waiting for the News*. New York: Doubleday, 1969.

A labor organizer demands a promise from his sons that they will avenge him if he is killed. The book deals also with the helplessness of America's Jews to prevent or stop the Holocaust.

Lord, David. *Joey*. New York: Dutton, 1949.
The problems of a Jewish adolescent growing up in Los Angeles.

Lowenstein, Ralph Lynn. *Bring My Sons from Far*. New York: World, 1966.
Story of an American who takes part in the Israeli War of Independence.

Mailer, Norman. *The Naked and the Dead*. New York: Rinehart, 1948.
A novel about World War II. Among the characters are two Jewish soldiers.

Malamud, Bernard. *The Assistant*. New York: Farrar, Straus and Cudahy, 1957. New York: The New American Library, 1968.
An account of an Italian who after the shocks of many experiences, including betrayal, joins the Jewish family of Morris Bober, a poor grocer.

Malamud, Bernard. *The Fixer*. New York: Farrar, Straus and Giroux, 1966.
A story, based in part on the Mendel Beiliss case in Russia, early in the twentieth century. Yakov Bok is accused in a blood libel case and is imprisoned for 26 months before trial.

Meller, Sidney. *Roots in the Sky*. New York: Macmillan, 1938.
A lengthy novel of Jewish family life in California.

Miller, Arthur. *Focus*. New York: Reynal and Hitchcock, 1945.
The story of a Gentile who is persecuted as a Jew because he looks like one. The novel analyzes the virus of anti-Semitism.

Morton, Frederic. *Asphalt and Desire*. New York: Harcourt, Brace; 1952.
A graduate of Hunter College seeks to break away from her Jewish background.

Neugeboren, Jay. *Sam's Legacy*. New York: Holt, Rinehart and Winston; 1974.
A novel about middle-class American Jews--father and son--in Brooklyn. The milieu is sensitively portrayed.

Ornitz, Samuel. *Haunch, Paunch, and Jowl: An Autobiography*. New York: Boni and Liveright, 1923.
A picture of Jewish life on the Lower East Side in the early 1900s.

Popkin, Zelda. *Herman Had Two Daughters*. Philadelphia: Lippincott, 1968.
Excellent portrayal of Jewish life in a small town in upstate New York.

Potok, Chaim. *The Chosen*. New York: Simon and Schuster, 1967.
A novel dealing with the developing friendship of two Orthodox Jewish boys, one a member of a Hasidic community. The beliefs and practices of Orthodox Jews are highlighted.

Potok, Chaim. *My Name is Asher Lev*. New York: Knopf, 1972.
The conflicts created in a Hasidic family when the son turns to painting and must break with the demands of his devout Orthodox family.

Rosenfeld, Isaac. *Passage from Home*. New York: Dial, 1946.
A novel which probes the emotions of an adolescent growing up Jewish.

Roth, Henry. *Call It Sleep*. New York: Ballou, 1934. New York: Pageant Books, 1960. New York: Avon Books, 1964.
A profound account of the troubled life of an immigrant boy in the "ghettos" of Manhattan and Brooklyn.

Rothberg, Abraham. *The Song of David Freed*. New York: Putnam, 1968.
Recreates the world of an Orthodox Jewish family in Brooklyn during the Depression.

Rubin, Louis. *The Golden Weather*. New York: Atheneum, 1961.
An account of the experiences of a Jewish adolescent in Charleston, S. C.

Schaeffer, Susan Fromberg. *Falling*. New York: Macmillan, 1973.
A young Jewish woman struggles to free herself from her family's choking hold upon her.

Schneider, Isidore. *From the Kingdom of Necessity*. New York: Putnam, 1935.
A "Marxist" view of Jewish life in America.

Schulberg, Budd. *What Makes Sammy Run?* New York: Random House, 1941.
The story of an East Side Jewish rascal who becomes a great success in the movie industry in Hollywood.

Shaw, Irwin. *The Young Lions*. New York: Random House, 1948.
A long novel about three soldiers in the army during World War II. One of them is Jewish and is subjected to cruel discrimination.

Sinclair, Jo. *Wasteland*. New York: Harper, 1946.
A novel that deals with many areas of the Jewish experience in America. Its basic theme concerns the use of psychiatry to eradicate elements of self-hatred in the Jewish personality.

Swados, Harvey. *Out Went the Candle*. New York: Viking, 1955.
The story of a Jewish father who, in seeking to help his children, attempts to run their lives. A well-written account on [illegible] familiar theme.

Twersky, Jacob. *A Marked House*. New York: Yoseloff, 1968.
The problems faced in America by members of a Hasidic rabbinical family.

Wallant, Edward Lewis. *The Pawnbroker*. New York: Harcourt, Brace and World, 1961.
The story of a concentration camp survivor made numb by the haunting memories of his experiences and brought back to the world of the living by the sacrificial death of his assistant.

Weidman, Jerome. *I Can Get It for You Wholesale*. New York: Simon and Schuster, 1937.
Records the successful rise of an unscrupulous young Jew in the garment industry.

Weidman, Jerome. *Fourth Street East*. New York: Random House, 1970.
A view of an immigrant world on the Lower East Side which no longer exists.

Weingarten, Violet. *A Woman of Feeling*. New York: Knopf, 1972.

The subject of this novel is the conflict between a middle-class Jewish mother and her son, treated with sensitivity in this case.

Wouk, Herman. *Marjorie Morningstar*. New York: Doubleday, 1955.
Recounts the experiences of a Jewish girl who dreams of success as an actress but ends up as a housewife. Provides the author with the opportunity to describe many Jewish customs and holiday observances.

Yurick, Sol. *The Bag*. New York: Trident, 1968.
A professor turns from novel writing to working in a welfare department where he feels his life has greater meaning and direction.

Zara, Louis. *Blessed Is the Land*. New York: Crown, 1954.
A long historical novel dealing with the experiences of the 23 Jews who came to New Amsterdam in 1654. The story is told through the journal of Asser Levy, one of the 23, whose protests against the governor, Peter Stuyvesant, won many rights for his compatriots.

Jews in America's Development

INTRODUCTION

When in a nation's history there is a dramatic coalescence of events and inspired leaders, the country becomes great. It is quite unlikely that America could have become the free democracy that it is, capable of overcoming all attempts of unprincipled men and women to deprive its citizens of the basic rights of free people, were it not for the vision and the pragmatic intelligence of men like Washington, Adams, Hamilton, Jefferson, Franklin and all the others who came together to fashion and to persuade the country to accept the Declaration of Independence and the Constitution. It is also quite unlikely that America would today be the power and influence that it is in the contemporary world were it not for the men and women who came to these shores from lands overseas and contributed to the growth of the nation in government, law, industry, business, science and culture.

A program in history, therefore, must celebrate the achievements of the nation's leaders. Since America is an amalgam of many nations, it must also recognize the ethnic sources which produced those qualities in men and women that made possible their creative participation in all the activities promoting the country's expansion and maturation.

As one studies American Jewish history, one becomes aware that the Jewish citizens of America, having been given the opportunity to join the total population in the great task of proving that democracy can work, contributed to every facet of American life. The biographies of famous Jewish figures in American society are testimony to what the country has given to the Jew and to what he has given the country in return.

CONTRIBUTIONS OF AMERICAN JEWS TO AMERICAN LIFE

Jews in the United States have contributed to two areas of the nation's life: the general American community and the *Jewish* American community. By participating economically, politically, socially, scientifically and culturally in the growth of the nation, they have shown themselves to be patriotic and devoted members of a society that received them virtually without prejudice and permitted them to fulfill themselves as human beings. By retaining their loyalty and devotion to their people's heritage and faith, they not only established model institutions for dealing with their ethnic problems but also maintained the moral fervor and the dedication to social causes that helped them contribute to the enhancement of American society. Their concerns for humanity led them to research in science and to creativity in the arts.

In teaching a unit on notable American Jews, it may be wise first to begin with the contributions of individuals to the general American world. Thus, one might commence by drawing a chart which details visually the different spheres that together represent a nation's makeup. These can be listed in squares or in segments of a circle. With guidance from the teacher, the following might be listed:

1. Politics and government.
2. Business and law.
3. Industry and agriculture.
4. Transportation and communication.
5. Health and welfare.
6. Education and research.
7. Literature and the arts.
8. Sports and recreation.

There may be others. Some time might be spent in class discussing how vital these elements are to the essence and development of a nation. After an appraisal of the importance of stable and creative institutions and organizations to the welfare of the country, students should be ready to discuss the contributions of the various ethnic groups, among them the Jews, to these systems.

One approach is to assign the study of the lives and achievements of selected individuals to members of the class and to provide for exchanges of information by means of class reports followed by questions and comments. Another approach is for the class to produce an anthology of biographical sketches after the reporting phase has been completed. A third is for the students to "act" the persons they are studying and, in monologue or soliloquy form, in prose or poetry, introduce themselves to the class. Still a fourth technique is for a committee of students to dramatize key events in the subjects' lives and role-play them in class.

Some questions for students to consider in the preparation of reports, anthologies, monologues, soliloquies, simulations or dramatizations are the following:

1. What qualities, if any, did this prominent personality reveal in his childhood and youth which were an augury of his career and achievements?
2. Who were the people--family, friends, teachers, strangers, etc.--who helped this person in his career?
3. Was the choice of career and the accomplishments that resulted the product of conscious decisions or of accidental events?
4. What anecdotes about the person's life or expe[illegible]es best reveal his

character and personality?

5. What events in the world in which the person lived created the challenges that led to his achievements?

6. Did the person participate in any way in the activities of the Jewish community where he lived?

7. How did his accomplishments help the country?

8. How did his accomplishments help people, organizations, institutions?

9. What changes, if any, in people's lives, in the government, in the formation of its policies or institutions, in cultural programs, etc. were effected by the person's work?

10. What was the person's relationship to members of his family, to those who worked with him, to his community, to his people and to his country?

At the completion of this section of the unit, the class might then turn to a study of those personalities who contributed to the growth and honor of the Jewish community in America as, for example, individuals who worked within the Jewish community to establish organizations, programs and services to aid needy Jews or to interpret the Jewish spirit and values both to their own people and to the rest of America.

Techniques, approaches and themes similar to those outlined above can be used in teaching the contributions of these individuals.

The June 1975 issue of *The Principal*, a newsletter published by the Board of Jewish Education of New York, contains a comprehensive list of famous American Jews, arranged by region or state, as well as by field of service, under the following headings:

1. Jews Were Early Settlers in America: They Contributed to the Growth of the Nation.

2. Jews Contribute to the Growth of American Democracy.

3. Jews Contribute to the Cultural and Social Development of the United States.

4. Jews Contribute to the Economic Development of the United States.

To the lists in *The Principal*, names such as the following ought to be added:

Penina Moise, poetess.

Adah Isaacs Menken, actress and poetess.

Emma Lazarus, poetess.

Rebecca Gratz, social worker and founder of a Jewish school system.

Isaac Mayer Wise, founder of the institutions of Reform Judaism.

Judah Leon Magnes, American rabbi who became the first president of The Hebrew University in Jerusalem.

Stephen S. Wise, prominent rabbi and national Jewish leader.

Salo W. Baron, historian and professor of Jewish history at Columbia University.

Arthur A. Cohen, scholar and author.

Jacob Rader Marcus, scholar and student of American Jewish history.

Louis Finkelstein, president of the Jewish Theological Seminary.

Abraham Joshua Heschel, theologian and teacher.

Mayer Sulzberger, Philadelphia judge and Jewish scholar.

There were and are leaders in local Jewish communities of the country whose contributions are not nationally known. Interviews and research could bring the names and achievements of these persons to light.

A SELECTED LIST OF AMERICAN JEWISH BIOGRAPHIES, AUTOBIOGRAPHIES AND MEMOIRS

BIOGRAPHICAL COLLECTIONS

Chyet, Stanley F. *Lives and Voices: A Collection of Jewish Memoirs*. Philadelphia: Jewish Publication Society, 1972.
An interesting anthology of selections from the memoirs and autobiographies of American Jews, not nationally known, but admired and respected in their own communities.

Epstein, Melech. *Profiles of Eleven*. Detroit: Wayne University Press, 1965.
Profiles of 11 men who guided the destiny of an immigrant society and awoke social consciousness among the American people.

Rashell, Jacob. *Jewish Artists in America*. New York: Vantage Press, 1967.
An evaluation of the work of 17 lesser known American Jewish artists.

Ribalow, Harold U. *Autobiographies of American Jews*. Philadelphia: Jewish Publication Society, 1973.
Selections from 23 autobiographies of famous American Jews. An excellent text for an overview of the Jewish contribution to American culture.

Ribalow, Harold U. *The Jew in American Sports* (revised edition). New York: Bloch Publishing Co., 1966.
Sketches of 29 Jews prominent in American sports.

BIOGRAPHIES, AUTOBIOGRAPHIES AND MEMOIRS

Cyrus Adler: Adler, Cyrus. *I Have Considered the Years*. Philadelphia: Jewish Publication Society, 1941.
Reminiscences of an eminent Jewish scholar and editor.

Charles Angoff: Angoff, Charles. *When I Was a Boy in Boston*. New York: The Beechhurst Press, 1947.
Sketches recreating the pleasures and pains of growing up in Boston in the 1920s.

Mary Antin: Antin, Mary. *The Promised Land*. Boston: Houghton, Mifflin; 1912 (reprinted 1969).
Autobiography of a Russian Jewish immigrant, in praise of America.

Bernard Baruch: Field, Carter. *Bernard Baruch, Park Bench Statesman*. New York: McGraw-Hill, 1944.
Biography of a prominent advisor to a number of Presidents of the United States.

S. N. Behrman: Behrman, S. N. *The Worcester Account*. New York: Random House, 1954.
Reminiscences of Jewish life in a small New England Jewish community at the turn of the century.

Judah P. Benjamin: Meade, Robert D. *Judah P. Benjamin, Confederate Statesman*. New York: Oxford University Press, 1943.
Biography of a member of Jefferson Davis' cabinet and defender of the Confederacy.

Gertrude Berg: Berg, Gertrude. *Molly and Me*. New York: McGraw-Hill, 1961.
Autobiography of the radio and TV actress known to millions as "Mrs. Goldberg."

Irving Berlin: Woollcott, Alexander. *The Story of Irving Berlin*. New York: G. P. Putnam's Sons, 1925.
Biography of the famous song writer.

Aline Bernstein: Bernstein, Aline. *An Actor's Daughter*. New York: Alfred A. Knopf, 1941.

An account of the author's childhood and girlhood in New York City.

Leonard Bernstein: Briggs, John. *Leonard Bernstein: The Man, His Work, and His World.* Cleveland: World, 1961.
Biography of the world-renowned conductor and composer.

Sol Bloom: Bloom, Sol. *The Autobiography of Sol Bloom.* New York: G. P. Putnam's Sons, 1948.
Autobiography of a popular Congressman.

Louis D. Brandeis: Mason, Alpheus T. *Brandeis, a Free Man's Life.* New York: The Viking Press, 1946.
The account of the life of the famous lawyer, Zionist and Associate Justice of the U. S. Supreme Court.

Todd, A. L. *Justice on Trial: The Case of Louis D. Brandeis.* New York: McGraw-Hill, 1964.
An account of the bitter struggle over the confirmation of Brandeis to the Supreme Court.

Fanny Brice: Katkov, Norman. *The Fabulous Fanny: The Story of Fanny Brice.* New York: Knopf, 1953.
A lively biography of the colorful comedienne.

Eddie Cantor: Cantor, Eddie. *As I Remember Them.* New York: Duell, Sloan and Pearce, 1963.
Autobiographical reminiscences of the famous comedian.

Benjamin N. Cardozo: Hellman, George S. *Benjamin N. Cardozo, American Judge.* New York: McGraw-Hill, 1940.
The story of a prominent member of the U. S. Supreme Court.

Emanuel Celler: Celler, Emanuel. *You Never Leave Brooklyn.* New York: John Day, 1953.
Autobiography of a Congressman from Brooklyn, N. Y.

Samuel Chotzinoff: Chotzinoff, Samuel. *A Lost Paradise: Early Reminiscences.* New York: Knopf, 1955.
Autobiography of the music director of NBC, describing his childhood in Russia, London and the Lower East Side of New York.

Morris Raphael Cohen: Cohen, Morris R. *A Dreamer's Journey: The Autobiography of Morris Raphael Cohen.* Boston: The Beacon Press, 1949.
The life of a philosopher and famous teacher at the College of the City of New York.

Aaron Copland: Dobrin, Arnold. *Aaron Copland: His Life and Times.* New York: Thomas Y. Crowell, 1967.
Biography of the composer.

Albert Einstein: Levinger, Elma C. *Albert Einstein.* New York: Julian Messner, 1949.
A biography of the scientist for young readers.

Rieser, Anton. *Albert Einstein, a Biographical Portrait.* New York: Albert and Charles Boni, 1930.
Biography of the great physicist.

Morris L. Ernst: Ernst, Morris L. *A Love Affair with the Law: A Legal Sampler.* New York: Macmillan, 1968.
Autobiography of a liberal lawyer.

Howard Fast: Fast, Howard. *The Naked God: The Writer and the Communist Party.* New York: Praeger, 1957.
The author's personal experience as a member of the Communist Party in the United States and his struggle to free himself.

Edna Ferber: Ferber, Edna. *A Peculiar Treasure.* New York: Doubleday, Doran; 1939.
Autobiography of the famous author of *Show Boat* and other works of literature.

Felix Frankfurter: Thomas, Helen S. *Felix Frankfurter: Scholar on the Bench.* Baltimore: The Johns Hopkins Press, 1960.
Biography of the Associate Justice of the Supreme Court.

George Gershwin: Ewen, David. *A Journey to Greatness: The Life and Music of George Gershwin.* New York: Holt, 1956.
The story of the famous American Jewish composer.

Schwartz, Charles. *Gershwin: His Life and Works.* Indianapolis: Bobbs-Merrill, 1973.
Biography of the American Jewish composer, George Gershwin.

Joseph Goldberger: Parsons, Robert P. *Trail to Light: A Biography of Joseph Goldberger.* Indianapolis: Bobbs-Merrill, 1943.
The life of the discoverer of the cause of pellagra, a once deadly disease.

Arthur D. Goldhaft: Goldhaft, Arthur D. *The Golden Egg.* New York: Horizon, 1957.
Autobiography of a Jewish veterinarian who made significant contributions to the use of vaccines.

Elmer Gertz: Gertz, Elmer. *To Life.* New York: McGraw-Hill, 1974.

Autobiography of the prominent attorney who fought for civil rights and personal liberties.

Samuel Gompers: Harvey, Rowland H. *Samuel Gompers: Champion of the Toiling Masses*. Stanford: Stanford University Press, 1935.
Biography of the founder of the American Federation of Labor.

Rebecca Gratz: Osterweis, Rollin G. *Rebecca Gratz: A Study in Charm*. New York: G. P. Putnam's Sons, 1935.
Biography of an early American Jewish communal worker.

Ben Hecht: Hecht, Ben. *A Child of the Century*. New York: Simon and Schuster, 1954.
Autobiography of the American Jewish writer who supported the underground movement in Israel prior to Israel's War of Independence.

Sidney Hillman: Josephson, Matthew. *Sidney Hillman: Statesman of American Labor*. Garden City, N. Y.: Doubleday, 1952.
Deals with the life and work of the head of the Amalgamated Clothing Workers Union.

Alfred Kazin: Kazin, Alfred. *Starting Out in the Thirties*. Boston: Little, Brown; 1965.
Autobiography of a literary critic and university professor.

Isaac Klein: Klein, Isaac. *The Anguish and the Ecstasy of a Jewish Chaplain*. New York: Vantage Press, 1974.
Recollections of the U. S. Army during World War II by a prominent Buffalo rabbi.

Rebekah Kohut: Kohut, Rebekah. *My Portion*. New York: Thomas Seltzer, 1925.
Autobiography of an eminent American Jewess.

Sandy Koufax: Koufax, Sandy with Ed Linn. *Koufax*. New York: The Viking Press, 1966.
Autobiography of the famous pitcher for the Brooklyn and Los Angeles Dodgers.

Hano, Arnold. *Sandy Koufax: Strikeout King*. New York: G. P. Putnam's Sons, 1964.
A biography for young people.

Serge Koussevitzky: Smith, Moses. *Koussevitzky*. New York: Allen Towne and Heath, 1947.
Biography of the famous orchestra conductor.

Joseph Krauskopf: Blood, William W. *Apostle of Reason: A Biography of*

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Joseph Krauskopf. Philadelphia: Dorrance, 1973.
The life of the famous rabbi who founded the agricultural school for Jewish youth in Doylestown, Pa.

Melvin L. Krulewitch: Krulewitch, Melvin L. *Now That You Mention It*. New York: Quadrangle, 1973.
Memoirs of an active life as a lawyer, artist and Major General in the U. S. Marines.

David Lano: Lano, David. *Wandering Showman*. Lansing: Michigan University Press, 1957.
Autobiography of 75 years' activity in circuses and road shows throughout the United States.

Jesse L. Lasky: Lasky, Jesse L. *I Blow My Own Horn*. Garden City, N. Y.: Doubleday, 1957.
Autobiography of the movie magnate.

Emma Lazarus: Jacob, H. E. *The World of Emma Lazarus*. New York: Schocken Books, 1949.
Biography of the American Jewish poetess and essayist, famous for the sonnet inscribed on the base of the Statue of Liberty.

Merriam, Eve. *Emma Lazarus: Woman with a Torch*. New York: Citadel, 1956.
An appraisal of her life and work.

Meyer Levin: Levin, Meyer. *In Search*. New York: Horizon Press, 1950.
Autobiography and literary experiences of an American Jewish writer.

Sam Levenson: Levenson, Sam. *Everything But Money*. New York: Simon and Schuster, 1966.
Humorous childhood reminiscences of ghetto existence by the well-known comedian.

Ludwig Lewisohn: Lewisohn, Ludwig. *Upstream: An American Chronicle*. New York: Boni and Liveright, 1922.
Autobiography of a famous author and critic.

Herman Lorber: Barnett, Adam. *Doctor Harry: The Story of Dr. Herman Lorber*. New York: Crowell, 1958.
The life story of a busy Jewish physician among the tenements of New York City.

Louis Marshall: Reznikoff, Charles. *Louis Marshall: Champion of Liberty*. Philadelphia: Jewish Publication Society, 1957 (2 vols.).
The letters and addresses of the American Jewish leader who was a famous constitutional lawyer.

Marx Brothers: Adamson, Joe. *Groucho, Harpo, Chico, and Sometimes*

Zeppo. New York: Simon and Schuster, 1975.

Anecdotes and incidents in the lives of the famous comedians.

Adah Isaacs Menken: Lewis, Paul. *Queen of the Plaza: A Biography of Adah Isaacs Menken*. New York: Funk and Wagnalls, 1964.

An account of the life of a famous, often notorious, actress and poetess of the 19th century.

Yehudi Menuhin: Magidoff, Robert. *Yehudi Menuhin: The Story of the Man and the Musician*. New York: Doubleday, 1955.

A biography covering the artistic career of the famous violin virtuoso.

Robert Merrill: Merrill, Robert with Sandford Dody. *Once More From the Beginning*. New York: Macmillan, 1965.

Autobiography of the opera star.

Arthur Miller: Huftel, Sheila. *Arthur Miller: The Burning Glass*. New York: The Citadel Press, 1965.

A study of the author and his plays.

Henry Morgenthau: Morgenthau, Henry. *All in a Lifetime*. Doubleday, Page; 1922.

Autobiography of the American ambassador to Turkey.

Zero Mostel: Mostel, Zero. *Zero by Mostel*. New York: Horizon Press, 1965.

Autobiographical anecdotes by the actor and comedian who was the first to play Tevye in *Fiddler on the Roof*.

Elie Nadelman: Kirstein, Lincoln. *Elie Nadelman*. New York: Eakins Press, 1973.

The life and work of the sculptor who was born in Warsaw in 1882 and lived in New York from 1914 to 1948.

Nelson Nieman: Tolbert, Frank X. *Nieman-Marcus, Texas!* New York: Holt, 1953.

The story of an American Jewish family and a famous department store.

Mordecai Manuel Noah: Goldberg, Isaac. *Major Noah; American Jewish Pioneer*. Philadelphia: Jewish Publication Society, 1936.

Biography of an American consul, playwright, editor, politician and communal worker.

Norman Podhoretz: Podhoretz, Norman. *Making It*. New York: Random House, 1967.

Autobiographical reminiscences of the critic, essayist and editor.

Zelda Popkin: Popkin, Zelda. *Open Every Door*. New York: Dutton,

1955.
Autobiography of a well-known American Jewish writer.

Joseph Pulitzer: Barrett, James Wyman. *Joseph Pulitzer and His World*. New York: The Vanguard Press, 1941.
Biography of an eminent American journalist.

Edward G. Robinson: Robinson, Edward G., Jr., and Duffy, William. *My Father-My Son*. New York: Fell, 1957.
An autobiographical account by the son of the well-known Jewish actor.

Richard Rodgers: Ewen, David. *Richard Rodgers*. New York: Holt, 1957.
Biography of the composer of some of the best-known American music of our day.

Yossele Rosenblatt: Rosenblatt, Samuel. *Yossele Rosenblatt*. New York: Farrar, Straus and Young; 1954.
Biography by the son of the famous cantor and concert singer.

Barney Ross: Ross, Barney and Abramson, Martin. *No Man Stands Alone*. Philadelphia: Lippincott, 1957.
The autobiographical story of an American Jewish prizefighter and his service in the U. S. Marine Corps.

Jonas Salk: Carter, Richard. *Breakthrough: The Saga of Jonas Salk*. New York: Trident Press, 1966.
Biography of the discoverer of the Salk vaccine.

Artie Shaw: Shaw, Artie. *The Trouble with Cinderella*. New York: Farrar, Straus and Young; 1952.
An autobiography which includes an account of an anti-Semitic experience in childhood which caused the author deep anguish.

Louis Slobodkin: Slobodkin, Louis. *Fo'castle Waltz*. New York: The Vanguard Press, 1945.
An artist's life at sea on the S. S. Hermanita.

Raphael Soyer: Soyer, Raphael. *Self-Revealment: A Memoir*. New York: Maecenas Press, 1969.
Autobiographical journal of the artist.

Gertrude Stein: Sprigge, Elizabeth. *Gertrude Stein: Her Life and Work*. New York: Harper, 1957.
Gertrude Stein was an American writer who lived most of her adult life in Paris where she was the patroness of artists and writers.

Henrietta Szold: Fineman, Irving. *Woman of Valor: The Life of Henrietta Szold, 1860-1945*. New York: Simon and Schuster, 1961.

The life of a staunch Zionist and founder of Hadassah, the Women's Zionist Organization of America.

Judah Touro: Huhner, Leon. *The Life of Judah Touro (1775-1854).* Philadelphia: Jewish Publication Society, 1946.
Biography of a New Orleans merchant and philanthropist.

Selman A. Waksman: Waksman, Selman A. *My Life with the Microbes.* New York: Simon and Schuster, 1954.
Autobiography of the American Jewish immigrant who discovered streptomycin and was awarded the Nobel Prize.

Isidore Wiener: Bock, Joanna. *Pop Wiener: Naive Painter.* Amherst: University of Massachusetts Press, 1974.
A full-length study of the artist Isidore Wiener.

Norbert Wiener: Wiener, Norbert. *Ex-Prodigy: My Childhood and Youth.* New York: Simon and Schuster, 1953.
An autobiography describing the author's home life and his days as a student at Harvard, as well as his Jewish relationships.

Lillian Wald: Williams, Beryl. *Lillian Wald: Angel of Henry Street.* New York: Julian Messner, 1949.
A biography for young people of a social worker who founded the Henry Street Settlement on New York's Lower East Side.

Isaac M. Wise: Knox, Israel. *Rabbi in America: The Story of Isaac M. Wise.* Boston: Little, Brown; 1957.
The biography of the founder of the institutions of Reform Judaism in America and editor of the American Israelite, an English-Jewish newspaper.

William Zorach: Zorach, William. *Art Is My Life . . . Autobiography.* Cleveland: World, 1967.
Autobiography of the sculptor.

The Jewish Community - Its Concerns and Organization

INTRODUCTION

America is often called a "nation of nations" or a "nation of immigrants." Beginning with the first settlements, peoples came to this land from every corner of the globe to find a place to live and be free. They brought with them traditions, customs and beliefs. These ways were in time colored by the impact of the vastness, harshness and natural beauty of the new country. In addition, the newcomers came in contact with a variety of neighbors, each group with its unique patterns of living and values; and this encounter, too, affected their view of everything they had brought with them. Sometimes old forms were adapted or enriched; sometimes new forms were created.

Each immigrant group at first settled in that part of the country where it found kindred spirits. Later, some moved to newer regions in the hope of improving their lives. Wherever they went, they joined others like them, worked together for mutual welfare and learned to live amicably with other groups in the larger society. The nation offered its people many benefits, among which were opportunities for education and work and for recreational, social and cultural experiences.

Four concerns became increasingly important to each ethnic group as it became more solidly established in a village, town or city.

1. Image: In a multiethnic, competitive society, stereotyping and racism will creep in to distort the image the general population will have of its ethnic neighbors. These prejudices will affect vital areas such as schooling, employment, advancement, social status, use of recreational facilities, etc. In parlous times these may lead to violence. Ethnic groups, therefore, have found it necessary to establish organizations to combat falsifications of their history, aspirations, customs and beliefs and protect member of their group who suffer discrimination.

2. Education: Every ethnic group has attempted to educate its young people in the history and character of its unique culture. In a nation that believes in freedom of religion and separation of church and state, ethnic groups have assumed the responsibility of providing a religious education for their young. Also, through schools, community programs, festivals, customs and observances, many have tried to educate their new generations so that viable ancestral ways will be respected and retained.

3. Welfare and Self-Help: No ethnic community is free of members who need help: the indigent, the sick, the troubled, the aged. Many groups, therefore, have their charitable organizations, hospitals, homes and institutions to help orphans and widows, the elderly and those who are troubled or disturbed. It is true that a large proportion of welfare is

now provided by governmental agencies, but ethnic communities still contribute vast sums and human resources.

4. Recreational, Social and Cultural Activity: In addition to the institutions and places of recreational experience provided by the total society, almost all ethnic groups have had unique activities--games, music, dances literature, dramatics--that have helped to take the mind off worries, to restore body and soul for the continuation of the daily grind and for facing "the thousand natural shocks that flesh is heir to."

CLASSROOM STRATEGIES

From the above it is obvious that, given the fact that virtually all of today's cities and towns in America are multiethnic, a sociologically-oriented study of the local ethnic communities belongs in the secondary school social studies and humanities curriculum. The following techniques might be used in the classroom:

1. Students might be asked to study a typical family from each of the major ethnic groups in the community--perhaps the families of members of the class who volunteer--and learn how each faces the problems of living in a multiethnic society. As examples: a) how they share the benefits offered them by the total community and, in turn, contribute to its welfare through work and service; b) how they participate in and further their unique ethnic, religious and secular programs. A recent text that can serve as a guide is *People in America* by Kenneth G. McVicar and Patricia Hardy (Reading, Mass.: Addison-Wesley Publishing Co., 1973).

2. Knowledgeable individuals (religious leaders, educators, university professors, political figures) may be invited to address classes involved in the study of the history and culture of a particular ethnic group.

3. Students might undertake research projects into the history of an ethnic community or one of its cultural institutions, or of an ethnic organization providing a special service. Findings should be reported in class.

4. A study might be made of outstanding leaders of the community who gained fame in business, the professions, the arts or politics. The information gathered by students and reported on in class can then be assembled into an anthology.

5. The ways in which ethnic groups deal with problems of image, welfare and self-help could be made dramatic by recording case histories or by outlining problems for class discussion, evaluation and solution.

6. A comparative study might be made to determine how two or three local ethnic groups deal with the four responsibilities of intergroup relations: image, education, welfare and recreation. Excellent bibliographies of the history of ethnic populations in America are to be found in *The Reinterpretation of American History and Culture*, edited by William H. Cartwright and Richard L. Watson, Jr. (Washington: National

Council for the Social Studies, 1973). In recent years, Rand Research Associates, Inc. (936 Industrial Avenue, Palo Alto, Calif. 94303) has published monographs, dissertations and other studies focusing on ethnic history.

7. Another research procedure for obtaining desired comparative data might be to establish correspondence with students in another city and through them obtain information from community leaders (executives of ethnic-centered organizations, religious and educational leaders, communal workers, etc.) about the history and activities of a selected ethnic group.

THE JEWISH COMMUNITY

Jews, like other ethnic groups, have become devoted and civic-minded citizens of the American communities in which they live. They have joined the stream of national life. Nevertheless, they have maintained an ethnic identity, have taken upon themselves a variety of group responsibilities and have created organizations and institutions--both national and local--to fulfill these responsibilities of the Jewish community structure.

There are approximately 5,732,000 Jews in the United States. They constitute less than 3 per cent of the population. They are primarily an urban people and are found in every major and medium-sized city in America.

The outline below is offered as a prototype of how an ethnic community functions. It sets forth community goals and lists a number of the major institutions and organizations created to achieve those goals. A bibliography is provided for students who may wish to examine the history, development and cultural activities of particular Jewish communities in different parts of the country. (Students desirous of learning the story of other ethnic groups will find information in similar publications issued by general publishers and by various ethnic organizations. A good source is *The Reinterpretation of American History and Culture* by William H. Cartwright and Richard L. Watson, Jr. [Washington: National Council for the Social Studies, 1973].)

Each ethnic group is organized to deal with the special problems it faces. Some of its functions--and the institutions it has created to carry them out--are similar to those of other ethnic groups, and some are different. Comparisons might be made. In this way, mutual understanding among the ethnic groups will be strengthened.

Students interested in how a particular institution or organization mentioned below functions might be encouraged to make an in-depth study of it.

THE STRUCTURE OF THE AMERICAN JEWISH COMMUNITY

For greater efficiency, the Jewish community has established a number of national organizations, many of which have local chapters or affiliates in the major communities of the country. Many of the organizations enumerated below provide services that embrace more than one of the four major areas. They are listed by principal activities.

1. Image: Community Relations, Intergroup Activity, Unity

   a. Functions:

      1) Combatting anti-Semitism.

      2) Educating the country's population concerning the beliefs and customs of Judaism.

      3) Defending the rights of Jews in other parts of the world.

   b. Organizations:

      Only a number of major organizations are listed. A fuller account may be found in *The Structure and Functioning of the American Jewish Community* by Will Maslow, published in 1974 by the American Jewish Congress (15 East 84th Street, New York, N. Y. 10028).

      1) American Jewish Committee.

      2) American Jewish Congress.

      3) Anti-Defamation League of B'nai B'rith.

      4) National Jewish Community Relations Advisory Council.

      5) United Jewish Appeal.

2. Education and Jewish Identity

   a. Functions:

      1) Teaching the American Jew to know and understand his people's faith and heritage.

      2) Implanting in him a sense of Jewish identity.

      3) Training him for participation in the programs, activities and observances of the Jewish community.

      4) Creating in him a sense of loyalty to the Jewish people all over the world and responsibility for their welfare and survival.

   b. Organizations:

      The following are among the key national organizations engaged in educational programming for the schools of the Jewish community. This includes developing curricula, setting professional standards and publishing materials.

      1) American Association for Jewish Education.

      2) National Commission on Torah Education (Orthodox).

3) National Society of Hebrew Day Schools (Orthodox).

4) Union of American Hebrew Congregations (Reform).

5) United Synagogue of America (Conservative).

Most major Jewish communities of the country have a central, coordinating agency frequently known as a "Bureau" or "Board" of Jewish Education. These serve in a supervisory and consultative capacity, but in some cases, in addition, they directly manage secondary afternoon schools, colleges of Jewish studies and "experimental schools."

3. Welfare and Self-Help

a. Functions:

1) Helping the sick, the troubled, the needy, the aged, the immigrant, the refugee.

2) Providing vocational guidance, occupational training and job placement.

b. Organizations

Community federations or welfare funds in over 250 cities conduct all-in-one, fund-raising activities for local, national and overseas Jewish needs and disburse the proceeds to individual organizations and institutions in accordance with established guidelines. They are guided by and affiliated with a national parent agency, the Council of Jewish Federations and Welfare Funds.

Many of these local communities support hospitals, homes for the aged, child care centers, Jewish family services, Jewish vocational services and a host of related institutions and activities.

4. Recreational, Social and Cultural Activity

a. Functions:

1) Establishing and maintaining Jewish community centers (or YM/YMHAs) with a) gym facilities, clubs, lecture series, a variety of other cultural functions involving music, dance, dramatics, etc., and b) day and sleepaway camps for children and young people, offering recreational, social and cultural programs. The parent body of these Centers and Ys is the National Jewish Welfare Board.

2) Assisting the social, cultural and educational programs of the various national and local Jewish youth groups in the country.

b. National Organizations:

1) American Zionist Youth Foundation.

2) B'nai B'rith Youth Organization.

3) National Council of Synagogue Youth (Orthodox).

4) National Federation of Temple Youth (Reform).

5) North American Jewish Youth Council.

6) United Synagogue Youth (Conservative).

BIBLIOGRAPHY

The titles that follow present the histories of the beginnings and growth of Jewish communities in different parts of the country and their contributions to American life and culture. The books are listed by region to facilitate the study of the extent to which the patterns of community life in particular areas of the land and the values that governed this life are reflected in the forms which Jewish organizations took, the nature of the educational and social institutions Jews created and the religious beliefs they held.

Northeast

Adler, Selig and Connolly, Thomas E. *From Ararat to Suburbia: The History of the Jewish Community of Buffalo*. Philadelphia: Jewish Publication Society, 1960.
A well-written and thorough study of a large and thriving Jewish community.

Band, Benjamin. *Portland Jewry: Its Growth and Development*. Portland, Me.: Jewish Historical Society, 1955.
A history of the community that includes aspects of its communal life.

Birmingham, Stephen. *Our Crowd: The Great Jewish Families of New York*. New York: Harper and Row, 1967.
A view of upper class life in New York, the part played by wealthy Jewish families in helping the less fortunate Jews of the city.

Bluestone, Harry. *A Historical Review of the Jewish Community Center of Wilmington, Delaware, 1901-1965*. Wilmington: Jewish Community Center, 1971.
A study of the rise and formation of a small but vigorous Jewish community.

Goldstein, Israel. *A Century of Judaism in New York: B'nai Jeshurun 1825-1925, New York's Oldest Ashkenazic Congregation*. New York: Congregation B'nai Jeshurun, 1930.
A good congregational history, well-documented.

Goren, Arthur A. *New York Jews and the Quest for Community: The Kehillah Experiment, 1908-1922*. New York: Columbia University Press, 1970.
The history of an attempt to set up a central organization to deal with all problems affecting the Jews of New York.

Grinstein, Hyman B. *The Rise of the Jewish Community of New York, 1654-1860*. Philadelphia: Jewish Publication Society, 1945.
A well-documented study of the social, religious and communal life of the Jews of New York.

Gutstein, Morris A. *The Story of the Jews of Newport: Two and a Half Centuries of Judaism, 1658-1908*. New York: Bloch Publishing Co., 1936.
This study deals largely with the Colonial period.

Kohn, S. Joshua. *The Jewish Community of Utica, New York, 1847-1954*. New York: American Jewish Historical Society, 1959.
A well-documented community history.

Marcus, Jacob Rader. *Early American Jewry*. New York: Ktav Publishing House, 1975.
Volume one tells the story of the Jews of New York, New England and Canada from 1649 to 1794. Volume two tells the story of the Jews of Pennsylvania and the South from 1655 to 1790.

Rischin, Moses. *The Promised City: New York Jews, 1870-1914*. Cambridge, Mass.: Harvard University Press, 1962.
A comprehensive study of a significant period in the history of the New York Jewish community.

Rosenberg, Stuart E. *The Jewish Community in Rochester, 1843-1925*. New York: Columbia University Press, 1954.
An interesting and well-documented study.

Rudolph, B. B. *From a Minyan to a Community: A History of the Jews of Syracuse*. Syracuse: Syracuse University Press, 1970.
A well-documented study of the beginnings and growth of this Jewish community in upstate New York.

Schoener, Allon, editor. *Portal to America: The Lower East Side, 1870-1925*. New York: Holt, Rinehart & Winston; 1972.
The story of the Jews of the Lower East Side, with excellent illustrations.

Sulman, Esther and Goldstein, Leonard J. *A Goodly Heritage: The Story of the Jewish Community in New London, 1860-1955*. New London, Conn., 1957.
A popular history of a small Connecticut Jewish community.

Trachtenberg, Joshua. *Consider the Years: The Story of the Jewish Community of Easton, 1752-1942*. Easton, Pa.: Centennial Committee of Temple B'rith Sholom, 1944.
An interesting account of the fashioning and growth of a small but active Jewish community.

Wolf, II, Edwin and Whiteman, Maxwell. *The History of the Jews of Philadelphia: From Colonial Times to the Age of Jackson*. Philadelphia: Jewish Publication Society, 1957.
An excellent history of early Philadelphia Jewry.

South

Blum, Isidore. *The Jews of Baltimore: An Historical Summary of Their Progress and Status as Citizens of Baltimore from Early Days to the Year 1910*. Baltimore: Historical Review Publishing Co., 1910.
A composite picture of the Baltimore Jewish community; includes sketches of philanthropic, religious and social organizations.

Dinnerstein, Leonard and Palsson, Mary Dale, editors. *Jews in the South*. Baton Rouge: Louisiana State University Press, 1973.

Contains 20 articles with a lengthy general introduction and five shorter ones on the experiences of Jews in Southern communities from Colonial times to the present.

Elizas, Barnett A. *The Jews of South Carolina: From the Earliest Times to the Present Day*. Philadelphia: J. P. Lippincott Co., 1905.

An excellent history of the many Jewish communities in the state from 1607 to 1905.

Elovitz, Mark H. *A Century of Jewish Life in Dixie: The Birmingham Experience (1871-1971)*. Tuscaloosa: University of Alabama Press, 1974.

Well-researched story of the growth of the Birmingham Jewish community and its participation in the life of the total community.

Evans, Eli N. *The Provincials: A Personal History of the Jews in the South*. New York: Atheneum, 1973.

Combines a personal memoir of family background and experience with an account of the historic growth of Jewish communities in the South.

Ezekiel, Herbert T. and Lichtenstein, Gaston. *The History of the Jews of Richmond from 1769 to 1917*. Richmond, Va.: Herbert T. Ezekiel, 1917.

A detailed study of an important Southern Jewish community; a World War I section is appended.

Feibelman, Julian B. *A Social and Economic Study of the New Orleans Jewish Community*. Philadelphia: Jewish Publication Society, 1941.

A well-documented study.

Fein, Isaac M. *The Making of an American Jewish Community: The History of Baltimore Jewry from 1773 to 1920*. Philadelphia: Jewish Publication Society, 1971.

The beginnings, growth and experiences of the Baltimore Jewish community and its place in the total community.

Golden, Harry. *Our Southern Landsman*. New York: G. P. Putnam's Sons, 1974.

Lively account of the Southern Jewish experience made interesting by an abundance of anecdotes.

Hewitt, Louise Matthews. *Days of Building: History of a Jewish Community*. Shreveport: Jewish History Committee, 1965.

An attractive volume describing the history of the Shreveport (Louisiana) Jewish community.

Hashier, Gertrude. *To Love Mercy: The Story of Chevra Ahavas Chesed of Baltimore*. Baltimore: Paul M. Harrod Co., 1972.

The history of a congregation established in 1942 by refugees from Nazi Germany.

Kaplan, Ben. *The Eternal Stranger: A Study of Jewish Life in the Small Community*. New York: Bookman Associates, 1957.

A study of Jewish life in three small Louisiana communities.

Korn, Bertram Wallace. *The Early Jews of New Orleans*. Waltham, Mass.:

American Jewish Historical Society, 1969.
Studies of the beginnings and early history of the Jews of New Orleans, well-documented.

Reznikoff, Charles and Engelman, Uriah Z. *The Jews of Charleston: A History of an American Jewish Community*. Philadelphia: Jewish Publication Society, 1950.
A good account of the most important Jewish community in the South before the Civil War.

Tebeau, Charlton W. *Synagogue in the Central City: Temple Israel of Greater Miami, 1922-1972*. Coral Gables: University of Miami Press, 1972.
The story of the growth of a Reform temple in the Southeast, well-researched and well-illustrated.

Midwest

Adler, Frank J. *Roots in a Moving Stream: The Centennial History of Congregation B'nai Yehuda of Kansas City, 1870-1970*. Kansas City: Congregation B'nai Yehuda, 1972.
A well-researched and detailed history of a Reform congregation that had as one of its members Eddie Jacobson, the friend and early business partner of Harry Truman.

Gordon, Albert I. *Jews in Transition*. Minneapolis: University of Minnesota Press, 1949.
A study of Jewish life in Minneapolis in the 1940s.

Gutstein, Morris A. *Heritage: The Epic Growth of Nineteenth Century Chicago Jewry*. New York: Bloch Publishing Co., 1953.
A detailed study.

Meites, Hyman L. *History of the Jews of Chicago*. Chicago: Jewish Historical Society of Illinois, 1924.
An exhaustive study of the Chicago Jewish community.

Morais, Henry Samuel. *The Jews of Philadelphia: Their History from the Earliest Settlement to the Present Time*. Philadelphia: The Levytype Co., 1894.
A detailed history of Philadelphia Jewry from its beginnings to the end of the nineteenth century.

Plaut, W. Gunther. *The Jews in Minnesota: The First Seventy Years*. New York: American Jewish Historical Society, 1959.
A good study of important Jewish communities.

Rosenthal, Frank. *The Jews of Des Moines: The First Century*. Des Moines: Jewish Welfare Federation of Des Moines, 1957.
A useful account of a Middle West American Jewish community.

Shuman, Bernard. *A History of the Sioux City Jewish Community, 1869-1969*. Sioux City: Jewish Federation, 1969.
A popular history, well-documented; records the activities of the many Jewish organizations.

Swichkow, Louis J. and Gartner, Lloyd P. *The History of the Jews of Milwaukee.* Philadelphia: Jewish Publication Society, 1963.

A thorough and well-documented study dealing with all aspects of Jewish life in this thriving Midwestern city.

Wiesenfeld, Leon. *Jewish Life in Cleveland in the 1920s and 1930s: The Memoirs of a Jewish Journalist*. Cleveland: The Jewish Voice Pictorial, 1965.

A view of Cleveland Jewry by a popular newsman.

West

Breck, Allen du Pont. *The Centennial History of the Jews of Colorado, 1859-1959.* Denver: Hirschfeld Press, 1960.

Includes material on Jewish history outside of Denver.

Brooks, Juanita. *History of the Jews in Utah and Idaho*. Salt Lake City: Western Epics, 1973.

The story of Jewish immigration to these Western states: where the Jews settled, how they lived, the communities they established.

Cogan, Sara G. *The Jews of San Francisco and the Greater Bay Area, 1849-1919.* Berkeley: Western Jewish History Center, Judah L. Magnes Memorial Museum, 1973.

A helpful bibliography with a foreword by Moses Rischin, a noted sociologist who has written on the Jewish experience in America.

Jacobs, Victoria. *Diary of a San Diego Girl, 1856*. Edited by Sylvania Arden. Santa Monica: Norton B. Stern, 1973.

There are references in this volume to Jewish personalities and to social living during the 1850s.

Shinedling, Abraham I. *History of Los Alamos (New Mexico) Jewish Center, 1944-1957*. Albuquerque: Los Alamos Jewish Center, 1958.

A brief history of a young and unique Jewish community.

Vorspan, Max and Gartner, Lloyd P. *History of the Jews of Los Angeles*. San Marino, Calif.: Huntington Library, 1970.

The beginnings and growth of this large Jewish community of Los Angeles.

Watters, Leon L. *The Pioneer Jews of Utah*. New York: American Jewish Historical Society, 1952.

A good study of the first Jews who settled in Utah in the days of the Mormons.

Zarchin, Michael M. *Glimpses of Jewish Life in San Francisco: History of San Francisco Jewry* (revised edition). Oakland: Judah L. Magnes Memorial Museum, 1964.

A comprehensive account of Jewish experience in San Francisco.

Jewish Immigration to America

INTRODUCTION

A series of migrations from Europe during the nineteenth and twentieth centuries brought together in this land a great variety of peoples. There were among them Norwegians, Swedes, Germans, Irish, Italians, Russians, Poles, Hungarians, Greeks and many other ethnics. In addition, there were the native Indians; the Blacks who had been brought here as slaves; the Hispanics who came into this country from Mexico, Cuba and Puerto Rico, and the Asians who migrated to America during the 1800s and again in the twentieth century.

Among the migrants to America were the Jews who came from Holland and South America in the Colonial and Revolutionary years, from central Europe during the 1800s and in a great wave from East Europe at the end of the nineteenth and early twentieth centuries. They came with their non-Jewish compatriots to find a haven in the New World.

The story of America's immigrant population is told in many works, some treating the subject generally and others recounting the history of specific ethnic populations in America. There is a movement in schools in the United States to introduce courses and programs in immigrant history. The story of the Jews in America belongs in such programs because the Jews, like other immigrant groups, have both contributed to and benefited from the economic, political and cultural growth of the country. What follows is an outline of a unit or mini-course on Jewish immigration to America.

ANCESTORS

The best way to study Jewish immigration to America is to encourage students to examine their own past: to talk to parents, grandparents and other relatives for the purpose of learning who in their family were the first newcomers to this country, where they came from and why, where they settled and how they integrated themselves into American life. An exchange of these experiences in class should make for an interesting series of lessons from which certain conclusions can be drawn concerning the Jewish immigrant experience in the United States. One method of dramatizing the various accounts is to have the students write them up in the form of short stories which can be read in class and compared with similar accounts to be found in the works of American Jewish writers. Three excellent anthologies that can be used for this purpose are:

Eisenberg, Azriel, editor. *The Golden Land: A Literary Portrait of*

American Jewry, 1654 to the Present. New York: Thomas Yoseloff, 1964.

David Jay, editor. *Growing Up Jewish*. New York: Pocket Books, 1969.

Walden, Daniel, editor. *On Being Jewish: American Jewish Writers*. New York: Fawcett, 1974.

COLONIAL AND REVOLUTIONARY AMERICA

Examination of the students' antecedents provides a natural springboard for going back to beginnings and exploring the Jewish experience in Colonial and Revolutionary days.

Texts and History Books

For younger students in grades 7 through 9, a good text is *The Jews of America: History and Sources* by Frances Butwin (New York: Behrman House, 1969).

For students in grades 10 through 12, the works listed below will provide information on the early Jewish immigrant experience:

Learsi, Rufus. *The Jews in America: A History* (including an epilogue on American Jewry, 1954-1971 by Abraham J. Karp). New York: Ktav, 1972.

Lebeson, Anita Libman. *Jewish Pioneers in America 1492-1848*. New York: Behrman House, 1931.

Friedman, Lee M. *Jewish Pioneers and Patriots*. Philadelphia: Jewish Publication Society, 1948.

Two novels furnish insights into the experiences of Jewish settlers in the early history of America:

Zara, Louis. *Blessed Is the Land*. New York: Crown, 1954.
Employs the journal of Asser Levy to recount experiences in New Amsterdam of the first Jewish immigrants who came to America.

Fast, Howard. *Haym Salomon: Son of Liberty*. New York: Messner, 1941.
Helps to recreate for the student the Revolutionary milieu in which the Jew participated so vigorously.

Audio-Visual Material

The following audio-visuals would be useful in this phase of the unit:

The Jews Settle in New Amsterdam--1654. A filmstrip available from the Union of American Hebrew Congregations (838 Fifth Avenue, New York, N. Y. 10021).

Jews in America. A two-part filmstrip available from the Anti-Defamation League of B'nai B'rith (315 Lexington Avenue, New York, N. Y. 10016).

The American Jew. A slide program available from the American Jewish Historical Society (2 Thornton Road, Waltham, Mass. 02154). For the early American Jewish experience, teachers and students would be using only the first frames or slides of these two aids.

Use of Documents

The Butwin book has a number of documents lending themselves to analysis of how early settlers came to participate in American life. Another source, more appropriate for older students, is *A Documentary History of the Jews in the United States 1654-1875* by Morris U. Schappes (New York: Schocken, 1971, third edition).

Reference Material for Independent Study

For those students who wish to do in-depth studies of this early period of Jewish immigrant experience in America, the best sources are the following:

Marcus, Jacob R. *The Colonial American Jew 1491-1776*. Detroit: Wayne University Press, 1970.

Karp, Abraham J. *The Jewish Experience in America: Selected Studies from the Publications of the American Jewish Historical Society*. New York: Ktav, 1960.

NEWCOMERS FROM CENTRAL EUROPE

The next wave of Jewish immigration originated in Central Europe. This group began coming after 1820 for a period of about 40 years. Its story is told in the Butwin, Learsi and Schappes books mentioned above, as well as in the American Jewish Historical Society slide program and the Anti-Defamation League filmstrip. In addition, information about the Central European Jewish experience in America is to be found in many of the volumes on the history of Jewish communities and synagogues listed in the third unit of instruction on the American Jewish community.

The Central European Jews did not produce as many works of literature, music and art as did the East European Jews who came to America in a tremendous flood after 1880. There are, however, a number of works of history, fiction and autobiography which tell of the problems and conflicts they faced. The following are among them:

History

Feingold, Henry L. *Zion in America: The Jewish Experience from Colonial Times to the Present*. New York: Hippocrene Books, 1975.

Lebeson, Anita Libman. *Pilgrim People: A History of the Jews in America from*

1492 to 1974. New York: Minerva Press, 1975.

Wiernik, Peter. *History of the Jews in America: From the Period of Discovery of the New World to the Present Time* (third edition). New York: Hermon Press, 1972.

Fiction

Brinig, Myron. *Singermann*. New York: Rinehart, 1929.
About a Rumanian Jewish family that settles in Montana and faces generation conflicts created by the American environment. (The fortunes and misfortunes of the family are continued in a sequel, *This Man Is My Brother*. [New York: Farrar and Rinehart, 1932].)

Ferber, Edna. *Fanny Herself*. New York: Stokes, 1917.
The story of Fanny Brandeis, who makes a success of her husband's business after he dies and becomes a respected member of the small American town in Wisconsin where she lives. (Parenthetically, Edna Ferber writes of her own family's experiences in the Midwest in her autobiography, *A Peculiar Treasure*. [New York: Doubleday, 1960].)

Lewisohn, Ludwig. *The Island Within*. New York: Harper, 1928.
A family chronicle which records the anguish of its hero when he marries out of his faith and the solace and inner peace he finds upon returning to the religion of his ancestors. (Ludwig Lewisohn has also written an autobiography called *Midchannel* [Michigan: Scholarly Press, 1929].)

Longstreet, Stephen. *The Pedlocks*. New York: Simon and Schuster, 1951.
A panoramic epic of a German-Jewish family that has contributed much to American industry, art and culture. (Stephen Longstreet continued the saga of the Pedlocks in a number of subsequent novels.)

Biography and Autobiography

Epstein, Melech. *Profiles of Eleven*. Detroit: Wayne University Press, 1965.

Lebenson, Anita Libman. *Recall to Life: The Jewish Woman in America*. South Brunswick, N. J.: Thomas Yoseloff, 1970.

Madison, Charles A. *Eminent American Jews: 1776 to the Present*. New York: Ungar, 1971.

Vorspan, Albert. *Giants of Justice*. New York: Union of American Hebrew Congregations, 1960.

(The second unit of instruction on "Jews in America's Development" includes an extensive bibliography of biographies and autobiographies of American Jews.)

Between 1820 and 1880, there were few outstanding Jewish writers who addressed themselves to the experience of the Jew in America. Those who did write, like most of their non-Jewish American contemporaries, recounted in poetry, drama and fiction the melodramatic adventures of heroes and heroines in historical settings. Students curious to discover how these writers treated the Jew in America should read two illustrative novels: The first, *Hannah or A Glimpse* *of Paradise* (1868) by H. M. Moos is "an interminable, melodramatic story of the acculturation to American life of a German Jewish immigrant peddler in Cincinnati." The second, *Differences* (1867) by Nathan Meyer, has come to be regarded as "the first novel written by an American Jew that can be considered to have reached the minimum literary level . . . It manifests aristocratic German Jewish attitudes toward and ridicule of newly rich Jewish merchant families in New York." (The quotations are from Louis Harap's *The Image of the Jew in American Literature.*) These two novels probably can be found only in college libraries or in central public libraries of large cities.

During this period, there were three poetesses whose works expressed a deep concern with Jewish themes. They were Penina Moise (1797-1880), a member of the Sephardic Jewish community of Charleston, S. C., who composed *Hymns Written for the Use of Hebrew Congregations;* Adah Isaacs Menken (1835-1868), more famous as an actress but who wrote poetry displaying an awareness of her bond with Jews everywhere; and Emma Lazarus (1849-1887) whose moving sonnet, "The New Colossus," was inscribed on the Statue of Liberty.

NEWCOMERS FROM EASTERN EUROPE

The East European Jews who came to America between 1880 and 1924 faced different problems from those of their co-religionists who had come earlier. In the first place, they came in much larger numbers. Secondly, they tended to stay together in crowded, impoverished ghettos. Thirdly, anxious for work, they became an exploited mass of laborers. Fourthly, they brought with them a unique tradition which in this country helped to create a dynamic society and culture. The study of the East European Jewish immigrant, therefore, becomes more than a study of community, of Jewish contributions to business, politics, government and law; it is an investigation of Jewish social and cultural input in America.

The total unit comes full circle with a consideration of the East European Jewish immigrant. Having traced his ancestry and examined the contributions of the earlier Jewish immigrants to this country, the student is ready to deal with the problems of the twentieth century as they affected the Jew, beginning with World War I and leading to our own day.

A good approach may be first, to look at historical materials; then, to pore over original documents; and finally, to peruse the literature that expresses the uniquely Jewish spirit. There are at least 10 subjects, themes and problems or concerns that lend themselves to investigation. They are:

1. The growth of the labor movement.
2. The effects of the Depression upon the Jewish community.
3. Generation conflicts created by American educational and cultural opportunities, by radical philosophies and by disillusionment with the frequent failures of democracy.
4. The impact of the Holocaust.
5. The attachment to the State of Israel.

6. The occasional flare-ups of anti-Semitic sentiment.

7. The demands of the Blacks for compensatory treatment after years of discrimination and their effects on Black-Jewish relations.

8. The tendency on the part of some Jews to assimilate into the Christian population.

9. American Jewish response to the plight of the Russian Jew in the 1960s and 1970s.

10. The psychological need for heritage and identity.

Two works edited by Max Nadel deal with short stories that treat the above themes. The first, *American Jewish Literature: Lesson Guides for Teachers and Students* (New York: Board of Jewish Education, 1973), contains questions for discussion and analysis of 30 short stories and selections and one novel. The sources where the stories may be found are listed in a bibliography. The second work--prepared by the American Association for Jewish Education for Barron's Educational Series in New York and scheduled off press in March 1976-- is an anthology of 13 stories and selections. Introductions to the stories provide the historical background and elaborate on the themes. Questions for discussion and analysis and suggested activities lead students to an in-depth investigation of the problems that are related to the themes.

A third work that provides guidance for the teacher in discussing and analyzing American Jewish literature is *The American Jewish Novel: Study Guides for a Course*, prepared by Penina K. Lieber (Pittsburgh: School of Advanced Jewish Studies, 1971). It contains excellent study material for the following works: Abraham Cahan, *The Rise of David Levinsky;* Charles Angoff, *Journey to the Dawn;* Henry Roth, *Call It Sleep;* Ludwig Lewisohn, *The Island Within;* Jerome Weidman, *I Can Get It for You Wholesale;* Norman Mailer, *The Naked and the Dead;* Irwin Shaw, *The Young Lions;* Herman Wouk, *Marjorie Morningstar;* Philip Roth, *Eli, the Fanatic;* Bernard Malamud, *The Assistant;* Chaim Potok, *The Chosen.*

SOURCES: ANTHOLOGIES

The best sources for materials dealing with the Jewish experience in America are anthologies. These are listed below.

Angoff, Charles and Levin, Meyer, editors. *The Rise of American Jewish Literature: An Anthology of Selections from the Major Novels.* New York: Simon and Schuster, 1970.

Bellow, Saul, editor. *Great Jewish Short Stories.* New York: Dell Publishing Company, 1963.

Chapman, Abraham, editor. *Jewish American Literature: An Anthology.* New York: New American Library, 1974.

Charles, Gerda, editor. *Modern Jewish Stories.* Englewood Cliffs, N. J.: Prentice-Hall Inc., 1966.

Dann, Jack, editor. *Wandering Stars: An Anthology of Jewish Fantasy and*

Science Fiction. New York: Harper and Row, 1974.

Eisenberg, Azriel, editor. *The Golden Land: A Literary Portrait of American Jewry, 1654 to the Present*. New York: Thomas Yoseloff, 1964.

Faderman, Lillian and Bradshaw, Barbara, editors. *Speaking for Ourselves*. Glenview, Ill.: Scott, Foresman and Company; 1969. (This is a multiethnic text.)

Gross, Theodore L., editor. *The Literature of American Jews*. New York: The Free Press, 1973.

Joseloff, Samuel Hart, editor. *A Time to Remember: An Anthology of Contemporary Jewish American Poets*. New York: Union of American Hebrew Congregations, 1975.

Leftwich, Joseph, editor. *Yisroel: The First Jewish Omnibus*. The Beechhurst Press, 1952. (This volume contains stories by Jewish writers of all nations.)

Lewis, Jerry D., editor. *Tales of Our People: Great Stories of the Jew in America*. New York: Bernard Geis Associates, 1969.

Malin, Irving and Stark, Irwin, editors. *Breakthrough: A Treasury of Contemporary American Jewish Literature*. Philadelphia: Jewish Publication Society, 1954.

Podhoretz, Norman, editor. *The Commentary Reader: Two Decades of Articles and Stories*. New York: Atheneum, 1966.

Ribalow, Harold U., editor. *My Name Aloud: Jewish Stories by Jewish Writers*. New York: Thomas Yoseloff, 1969.

Ribalow, Harold U., editor. *A Treasury of American Jewish Stories*. New York: Thomas Yoseloff, 1958.

Schwarz, Leo W., editor. *Feast of Leviathan: Tales of Adventure, Faith and Love*. New York: Rinehart, 1956.

Schwarz, Leo W., editor. *The Jewish Caravan: Great Stories of Thirty-Five Centuries*. New York: Rinehart, 1935. (This volume contains selections from the work of Jewish writers from all nations, past and present.)

Simon, Myron, editor. *Ethnic Writers in America*. New York: Harcourt Brace Jovanovich, 1972. (This is a multiethnic text.)

Walden, Daniel, editor. *On Being Jewish: Jewish American Writers from Cahan to Bellow*. Greenwich, Conn.: Fawcett Publications, 1974.

OTHER SOURCES: READING LISTS FOR TEACHERS AND STUDENTS IN FICTION, BIOGRAPHY, ESSAYS, HISTORY, POETRY

1. Non-Jewish Writers on the Jewish Immigrant Experience

These works are by people who came to know the Jewish ghetto intimately and who recorded their warm responses to the vibrant, but poverty-stricken, life they saw there:

Riis, Jacob A. *How the Other Half Lives*. 1890 (sociology).

Hapgood, Hutchens. *The Spirit of the Ghetto*. 1902 (essay).

Kelly, Myra. *Little Citizens*. 1904 (short stories).

Kelly, Myra. *Wards of Liberty*. 1907 (short stories).

Steffens, Lincoln. *The Autobiography of Lincoln Steffens*. 1931.

2. Jewish Writers on the Jewish Immigrant Experience

The following works record the difficult and turbulent life of the ghetto made tolerable by mutual aid, loyalty, humor, ambition and hope.

Angoff, Charles. *Journey to the Dawn*. 1951 (novel).

Antin, Mary. *The Promised Land*. 1912 (autobiography).

Cahan, Abraham. *The Rise of David Levinsky*. 1917 (novel).

Fuchs, Daniel. *Summer in Williamsburg*. 1934 (novel).

Halper, Albert. *Sons of the Fathers*. 1940 (novel).

Kazin, Alfred. *A Walker in the City*. 1951 (autobiography).

Kazin Alfred. *Starting Out in the Thirties*. 1965 (autobiography).

Lessing, Bruno. *Children of Men*. 1903 (short stories).

Levenson, Sam. *Everything But Money*. 1949 (humorous essays).

Levin, Meyer. *The Old Bunch*. 1937 (novel).

Manners, Ande. *Poor Cousins*. 1972 (sociology).

Oppenheim, James. *Dr. Rast*. 1909 (novel).

Yezierska, Anzia. *Hungry Hearts*. 1920 (short stories).

Yezierska, Anzia. *Children of Loneliness*. 1925 (short stories).

3. The Positive Image

A number of writers found in their Jewishness a source of pride and psychological security. They wrote of the devotion within families, of the pleasures of growing up Jewish, of community cohesion, of love of God and faith, and of the experiences that helped Jews to "cheat despair."

Angoff, Charles. *When I Was a Boy in Boston*. 1947 (short stories).

Cohen, Arthur A. *In the Days of Simon Stern*. 1973 (novel).

Ferber, Edna. *A Peculiar Treasure*. 1939 (autobiography).

Fermi, Laura. *Illustrious Immigrants: The Intellectual Migration from Europe, 1930-1941*. 1968 (history).

Fineman, Irving. *Hear, Ye Sons*. 1933 (novel).

Fineman, Irving. *Dr. Addams*. 1939 (novel).

Kotlowitz, Robert. *Somewhere Else*. 1974 (novel).

Lewisohn, Ludwig. *Upstream: An American Chronicle*. 1922 (autobiography).

Lewisohn, Ludwig. *The Island Within*. 1928 (novel).

Nathan, Robert. *A Star in the Wind*. 1962 (novel).

Potok, Chaim. *The Chosen*. 1967 (novel).

Rosenstock, M. *Louis Marshall, Defender of Jewish Rights*. 1965 (biography).

Samuel, Maurice. *I, the Jew*. 1927 (autobiography).

Wise, Isaac M. *Reminiscences*. 1901 (autobiography).

4. The Negative Image

For many writers, most of them second generation Americans, the poverty-stricken existence, the culture-conflict with parents and the demands of the traditional faith created anger and unhappiness which were reflected in their writings. In addition, the idealistic and rebellious among them found distasteful the aggressiveness and apparent dishonesty of successful businessmen, among whom were some Jews. The latter became the subjects of satiric exposes. While some authors wrote about them with sincerity others, corroded by bitterness, distorted the central figures into ugly caricatures and stereotypes. Illustrative of this category were:

Friedman, Bruce Jay. *Stern*. 1962 (novel).

Gold, Michael. *Jews Without Money*. 1930 (novel).

Ornitz, Samuel. *Haunch, Paunch and Jowl*. 1923 (novel).

Roth, Henry. *Call It Sleep*. 1934 (novel).

Roth, Philip. *Goodbye, Columbus*. 1959 (short stories).

Schulberg, Budd. *What Makes Sammy Run?* 1941 (novel).

Weidman, Jerome. *I Can Get It for You Wholesale*. 1937 (novel).

5. Jews in the Labor Movement

Many of the East European Jews brought with them hopes of improving the lot of workers. The exploitation they encountered in America led them to organize and to strike for a better deal for themselves. They became part of a national movement. Labor issues and conflicts were frequent themes in their literature. Thus, the strike of the dressmakers and shirtmakers in 1909 is the background for the following three novels:

Bullard, Arthur. *Comrade Yetta*. 1913.

Converse, Florence. *The Children of Light*. 1912.

Oppenheim, James. *The Nine-Tenths*. 1913.

The central events of the following works are attempts by workers to improve the conditions of their employment:

Bisno, Beatrice. *Tomorrow's Bread*. 1938 (novel).

Cantwell, Robert. *Land of Plenty*. 1934 (novel).

Halper, Albert. *The Foundry*. 1934 (novel).

Halper, Albert. *The Chute*. 1937 (novel).

A fairly detailed historical account of the Jewish labor movement is told in Melech Epstein's *Jewish Labor in the U.S.A.* (1969).

6. The Jew in the Army

Proud of his country and what it offered him, the Jew fought in America's wars. His participation is recounted in:

Fredman, J. and Falk, L. *Jews in American Wars*. 1963 (history).

Korn, Bertram W. *American Jewry and the Civil War*. 1951 (history).

Simonhoff, Harry. *Jewish Participants in the Civil War*. 1963 (history)

Experiences of Jews in the U. S. Army during World War II are featured in the following works:

Falstein, Louis. *Face of a Hero*. 1950 (novel).

Mailer, Norman. *The Naked and the Dead*. 1948 (novel).

Roth, Philip. *Defender of the Faith*. 1959 (short story).

Shaw, Irwin. *The Young Lions*. 1948 (novel).

Shaw, Irwin. *Act of Faith*. 1950 (short story).

7. Impact of the Holocaust

When the facts of the tragedy that befell the Jews of Europe in World War II became known, there was at first the silence of shock. With time, American writers began to treat the subject, as the list below indicates:

Bellow, Saul. *Mr. Sammler's Planet.* 1969 (novel).

Davidowicz, Lucy S. *The War Against the Jews, 1933-1945.* 1974 (history).

Falstein, Louis. *Sole Survivor.* 1954 (novel).

Haft, Cynthia. *The Theme of Nazi Concentration Camps in French Literature.* 1973 (literary study).

Hecht, Ben. *God Is Good to a Jew.* 1945 (short story).

Hersey, John R. *The Wall.* 1950 (novel).

Hilberg, Raul. *The Destruction of the European Jews.* 1961 (history).

Katz, Robert. *Black Sabbath: A Journey Through a Crime Against Humanity.* 1969 (history).

Levin, Nora. *The Holocaust: The Destruction of European Jewry, 1933-1945.* 1973 (history).

Malamud, Bernard. *The German Refugee.* 1963 (short story).

Miller, Arthur. *Incident at Vichy.* 1964 (drama).

Morse, Arthur D. *While Six Million Died: A Chronicle of American Apathy.* 1967 (history).

Rosen, Norma. *Touching Evil.* 1969 (novel).

Schaeffer, Susan F. *Anya.* 1974 (novel).

Wallant, Edward Lewis. *The Pawnbroker.* 1961 (novel).

8. Dramatic Literature Written by Jewish Writers

In drama as in poetry, music and art, American Jews became more assimilated into the general culture than did their fellow Jews who wrote fiction. Their works dealt with more universal experiences. Here and there, Jewish characters would appear in the plays, but the central spirit of the work tended not to be specifically Jewish. Many of the most successful of the plays, such as Arthur Miller's *Death of a Salesman*, the comedies of S. N. Behrman and those on which Moss Hart and George S. Kaufman collaborated are essentially American in subject and theme.

This contribution of the Jewish playwright to American and world culture, like that of the Jewish poet, musician and artist, is an achievement of which the Jewish community can be proud. It carries on a tradition of cultural participation that marked the earlier Jewish experiences in Babylonia, Alexandria, Moslem Spain and, more recently, in Europe in the nineteenth and twentieth centuries.

Nevertheless, there were a few American Jewish playwrights whose works dealt with Jewish characters, subjects, themes and/or problems.

Atlas, Leopold. *But for the Grace of God*. 1937.

Chayevsky, Paddy. *The Tenth Man*. 1960.

Chayevsky, Paddy. *Gideon*. 1962.

Kober, Arthur. *"Having Wonderful Time."* 1937.

Miller, Arthur. *After the Fall*. 1966.

Miller, Arthur. *Incident at Vichy*. 1964.

Odets, Clifford. *Awake and Sing*. 1933.

Odets, Clifford. *Paradise Lost*. 1936.

Rice, Elmer. *Counsellor at Law*. 1928.

Shaw, Irwin. *The Gentle People*. 1939.

9. Poetry

Not all of the offerings of American Jewish poets are on Jewish subjects. Having been influenced by a wide range of experiences and traditions, they wrote on many themes. Probably the best sources through which to introduce students to the poets are the following:

Walden, Daniel, editor. *On Being Jewish: American Jewish Writers from Cahan to Bellow*. Greenwich, Conn.: Fawcett, 1974.
James Oppenheim, Alter Brody, Maxwell Bodenheim, Stanley Kunitz, Robert Nathan, William Pillin, Delmore Schwartz, Karl Shapiro and Howard Nemerov are among the poets whose works appear in this collection.

Gross, Theodore L., editor. *The Literature of American Jews*. New York: the Free Press, 1973.
This anthology contains poems by Penina Moise, Adah Menken, Emma Lazarus, Delmore Schwartz, Muriel Rukeyser, Karl Shapiro, Howard Nemerov and Allen Ginsberg. An excellent bibliography of the writings of these poets is included in the collection.

Malin, Irving and Stark, Irwin, editors. *Breakthrough: A Treasury of Contemporary American Jewish Literature*. Philadelphia: Jewish Publication Society, 1965.
This work contains selections from the writings of Karl Shapiro, Muriel Rukeyser, Howard Nemerov, Delmore Schwartz, Allen Grossman, Allen Ginsberg, Hyam Plutzik, David Ignatow, Irving Feldman and Harvey Shapiro.

Joseloff, Samuel Hart, editor. *A Time to Remember: An Anthology of Contemporary Jewish American Poets*. New York: Union of American Hebrew Congregations, 1975.
Contains selections from the writings of outstanding American Jewish poets, arranged by such themes as "Fathers and Sons," "A Return to the Roots," "Persecution," "Israel and America," "Our God Is One,"

and "How Goodly Is Thy Heritage." Each section has an introduction by the editor.

Intergroup Relations

INTRODUCTION

Because the population of America is composed of a great variety of racial and cultural groups, one of the problems of American democracy has been to eradicate the prejudices that arose in the past and continue to the present and to remove discriminations that usually accompany these negative attitudes. The fundamental ideals of equality enunciated in the Declaration of Independence, the Constitution with its Bill of Rights and subsequent amendments, and the strong belief in the power of the law helped to create the environment that dissipated, or at least softened, each of the racial and cultural prejudices as it appeared.

There were other humanizing forces, not the least of them America's educational institutions. The principles and values that strengthened and united America were fostered in the nation's schools in the belief that through education, and through a sharing in work and recreation, the country's diverse groups could learn to live together in amity.

Each of the racial and/or cultural groups, from the Quakers in Colonial times to the Hispanics and Blacks in our day, suffered from the warped judgments others made of their character, capacities, beliefs or customs. Every group that has been scorned and derided at some point in the history of the country has stories to tell--and the stories need to be told, analyzed and internalized to prevent a repetition of the outrages perpetrated so frequently against innocent peoples simply because they were different.

One group that has suffered sorely from prejudice and discrimination is the Jewish people. They carry with them memories of centuries of persecution which culminated in the horror of the Nazi holocaust. America has been kind to the Jew, for he found in the country the freedom and security to be himself, acquire an education, earn a livelihood and contribute to the country's growth.

Nevertheless, events did occur to create apprehension in the minds of American Jewry. The record of anti-Semitism in America needs to be detailed as does the account of the mistreatment of other ethnic and racial groups in the country. Knowledge and understanding should lead to self-scrutiny and to attempts to root out false vestigial impressions and myths.

The unit that follows on anti-Semitism might serve as a model for classroom treatment of prejudices shown toward other groups in the history of the United States.

ANTI-SEMITISM IN AMERICA

One effective way to deal with the subject of anti-Semitism in America is to pose a series of questions for discussion, inquiry and analysis. Eleven questions (with suggested answers, concisely expressed) are listed below. Students should be encouraged to find the sources--in documents, letters, autobiographies, stories, poems, songs--to support the answers they offer. For younger students--in intermediate and junior high classes--the questions can be simplified. Those that are too difficult for them may be omitted. The bibliography which concludes this unit should prove a valuable resource for both student and instructor.

1. What conditions in America during the eighteenth and nineteenth centuries created the environment that made it possible for the Jew to participate as an equal in the country's economic, political and social growth?

   a. The immigrant population was a varied one, coming from different parts of Europe. They sought a new life, free from poverty, persecution and authoritarian constraint. The new land encouraged a surrender of prejudice.

   b. The peoples who sought a haven in the New World thought of themselves as a new folk. They attempted to create new societies, different from the ones they had left behind.

   c. Early Christian America venerated the Bible, including the Old Testament. This fostered in the Puritans and others a respect for the "People of the Book."

   d. Many Christians believed that conversion of the Jews would precede and herald the second coming of Jesus. They were ready to accept them.

   e. In time, Jews came to be regarded as members of another major American religion. After all, there were so many different sects in the land.

   f. Political leaders in America were publicly dedicated to ideals of equality and justice which had had their beginnings in the rational enlightenment among eighteenth century thinkers in Europe. As a new country, America afforded the opportunity to put into practice the values they esteemed and to create the institutions that would make possible a humane society.

2. What problems did Jewish settlers face in a number of communities of Colonial America?

   a. Early communities tended to be theocratic; the political structure was an arm of the church.

   b. Each community had an established religion which was supported by taxpayers' funds.

   c. Religious oaths were required for voting and holding office.

   d. The Jews, as members of a unique faith which could not accept Jesus as a deity, were therefore outsiders.

3. How were these difficulties resolved?

   a. Their enterprising spirit enabled Jewish settlers to become accepted members of the economic and social worlds of the Colonial towns and villages.

   b. The Jewish settlers willingly bore arms in defense of the communities in which they resided and participated vigorously in all community activities other than religious ones.

   c. They petitioned for rights before the reasonable men that ruled in the Colonies.

4. What minor anti-Semitic prejudices existed in the early years and in the eighteenth and nineteenth centuries? What were some of the manifestations of these prejudices, and how did the Jewish community cope with them?

   a. People tended to ascribe certain characteristics to particular ethnic groups. Jews, for example, like Yankees, were identified as peddlers and were believed to have the traits of stinginess and shrewdness, the latter verging on dishonesty.

   b. During the Civil War, in response to fallacious information brought to his attention, General Grant issued Order Number 11, ordering Jewish traders away from Union lines, inferentially questioning their loyalty and honesty. Jewish friends of William Dean Howells, a novelist, learned that in his dedication to realism, he planned to include anti-Semitic references in one of his works, without realizing how the statements might be misinterpreted.

      These actions brought protests from a number of prominent Jewish leaders. General Grant's order was rescinded by President Lincoln. William Dean Howells was persuaded to remove two passages from his novel *The Rise of Silas Lapham*.

   c. Jews were considered socially crude and denied admission to particular organizations and establishments as well as to certain universities and professions.

      Jewish groups sought legal redress against such discrimination and won rights in the courts and through laws passed by legislatures.

5. What in the American environment caused concepts of race to develop? (The basic concept was that mankind was composed of biologically different breeds, some superior and some inferior.)

   a. Southerners defended slavery before the Civil War by considering Blacks as inferior. After the Civil War, they segregated the black population from the white.

   b. The growth of industry and cities led to greater economic competition and conflict. The newcomers who competed with existing workers crowded into slums. Their poor housing and economic conditions encouraged beliefs that the newcomers were culturally deficient. There was also the view that people whose skin color was different or who spoke a different language or observed a different religion were of a lower intellectual order.

- c. As a result of the Mexican and Spanish-American wars, America became an international power and its citizens encountered populations quite different from their own. These new populations were regarded as second-rate.
- d. When a population begins to presume that some of its members are inferior, there is always the danger that the presumption will carry over to others. This has been the case throughout history.

6. In what ways did the Civil War encourage the belief in racial, genetic and cultural differences?
   - a. Southern apologists, seeking to defend slavery, argued that the Blacks were incapable of rising above their condition.
   - b. They established a system of segregation and were supported by Congress and the courts.
   - c. Constant debate on the subject of race created a "race consciousness" in Americans that spilled over into attitudes toward other groups.
7. What ideals of American civilization did these notions of race negate?
   - a. Christians and Jews believed in the brotherhood of man. All men and women might not be equally endowed, but they were equal as human beings facing the problems of daily living.
   - b. Americans saw themselves as a nation of many peoples welded together by the democratic values that were at the core of the governmental structure and the system of law.
   - c. The people of America believed in the power of law and in concepts of justice and equity designed to keep the nation viable, free and secure.
8. What reprehensible actions did the new and ugly race consciousness lead to?
   - a. On the Pacific coast in the 1880s, working men turned against Orientals. This led to a stoppage of Chinese immigration.
   - b. Later, in the early years of the twentieth century, politicians stirred American antagonisms against the Japanese.
   - c. In the 1890s, mobs attacked Italians in New Orleans and Irishmen in Boston.
   - d. In 1915, Leo Frank, a Jewish resident of Atlanta who was accused of the murder of a 14-year-old girl and convicted on the flimsiest grounds, was dragged from jail and lynched by a mob the day after

his sentence was commuted by the governor.

e. The belief developed among segments of the population that American growth was the product of the efforts of "superior stocks." This led to a movement to restrict free immigration, which was supported even by immigrant organizations and groups of labor leaders.

9. What further support did racial theorists in America get?

a. European racial ideas began to influence American thinking.

b. While the Mendel Beiliss case in Russia brought vigorous protest from the civilized world, it sowed seeds of anti-Semitism in America. (Mendel Beiliss was a Russian Jew falsely charged with the murder of a boy in order to use Christian blood for ritual purposes.)

c. Three anti-Semitic writers--Ernest Renan, Count Gobineau and Houston Stewart Chamberlain--provided an intellectual base for vicious ideas about racial differences and the superiority of the Aryan race.

d. The first American sociologists studying poverty, crime and housing concluded erroneously that certain ethnic groups in America, including the Jews, were genetically inferior and unassimilable.

10. What anti-Semitic movements arose after World War I and why?

a. Expansion of social and economic activities slowed down, producing a decline in job opportunities, especially in certain professions, and greatly increased competition for work. This led to the establishment of quotas for Jewish students in colleges and professional schools.

b. Close to 10 million Americans lost their jobs after the Depression began in 1929. These people became the prey of self-serving demagogues. Hostility turned toward the Jews. This hostility was fostered by 1) the "foreign" qualities which ignorant people associated with Jewish values and religious practices; 2) the allegation that an international Jewish conspiracy was afoot, as stated in the *Protocols of the Elders of Zion*, an obviously forged document; 3) the machinations of the German Nazis who financed anti-Semitic organizations in America; and 4) isolationist, chauvinistic movements of some Protestant and Catholic groups, such as William Dudley Pelley's Silver Shirts, Gerald L. K. Smith's Christian Nationalist Party, and Father Charles E. Coughlin's Christian Front. Even men like Charles A. Lindbergh voiced anti-Semitic sentiments in 1941 in an attempt to keep America out of World War II.

c. There was a rise in radical sentiment which moved reactionary forces to identify the Jews with communism.

d. Some Americans opposed the New Deal and attributed most of its programs to Jewish advisers to President Franklin D. Roosevelt.

11. How widespread is anti-Semitism in the United States today?

a. There are a few extremist agitators, a handful of politicians and a small group of synagogue desecrators in the country.

b. There has been a significant reduction of discrimination against Jews in the last 25 years.

c. The climate in the United States is different from that in most European countries. Although there are some small anti-Semitic organizations, they are too strongly opposed by the democratic institutions of America's open society to furnish a rallying point for organized anti-Semitism. Nevertheless, the Jewish community feels it must be constantly vigilant.

METHODOLOGY

1. Each of the questions can serve as the springboard for socialized discussion and/or values clarification, after students have found (in the class, school or public libraries; through interviews with community leaders; or through visits to archives) concrete materials such as historical documents, letters or eyewitness accounts of experiences supporting the statements that appear in this unit as answers to each question.

2. Some events, situations or incidents can be worked up by students for dramatizations. Examples are a scene in which community leaders plead with President Lincoln to order General Grant to withdraw Order Number 11; a conversation between Asser Levy and Peter Stuyvesant in which Levy asks for permission to keep military guard with other burghers in New Amsterdam or, if denied permission, to be freed of the burgher tax imposed on him and his fellow Jews.

3. Students can role-play characters in historical events: for example, Louis Marshall's plea to the governor of Georgia on behalf of Leo Frank; Edna Ferber's account to her mother of the anti-Semitic insults she experienced on the streets of Ottumwa (Iowa) when she brought her father's lunch to him; a speech in answer to a radio address by Father Coughlin in which he has been critical of the Jews.

4. Students might report on books, stories or articles they have read which deal with the subject of anti-Semitism. By way of illustration, a student can report on Irwin Shaw's story, "Act of Faith," and discuss what Shaw considers to be the answer to anti-Semitism in America.

5. Students can work on a chart outlining the contributions of the major ethnic groups of America to the nation's life and culture and listing the prejudicial view held against them. The headings might be: Ethnic Group, Prejudicial Views, The Truth, Leaders, Field of Activity, Contributions.

BIBLIOGRAPHY

General History

Butwin, Frances. *The Jews of America: History and Sources*. New York: Behrman House, 1969. (a text for intermediate grades)

Handlin, Oscar. *Adventure in Freedom: Three Hundred Years of Jewish Life in America*. New York: McGraw-Hill, 1954.

Janowsky, Oscar I., editor. *The American Jew: A Reappraisal*. Philadelphia: Jewish Publication Society, 1964.

Learsi, Rufus. *The Jews in America: A History*, with an epilogue by Abraham J. Karp. New York: Ktav Publishing Co., 1972.

Accounts of Anti-Semitism

Dinnerstein, Leonard, editor. *Anti-Semitism in the United States*. New York: Holt, Rinehart and Winston, 1971.

Dinnerstein, Leonard. *The Leo Frank Case*. New York: Columbia University Press, 1968.

Eisenberg, Azriel, editor. *The Golden Land: A Literary Portrait of American Jewry, 1654 to the Present*. New York: Thomas Yoseloff, 1964. (Section IV on Hostility contains a number of selections dealing with anti-Semitism.)

Pamphlets on Anti-Semitism

Handlin, Oscar, and Handlin, Mary. *Danger in Discord*. New York: Anti-Defamation League of B'nai B'rith, 1964.

Higham, John. *Anti-Semitism in the Gilded Age*. New York: Anti-Defamation League of B'nai B'rith, 1957.

Higham, John. *Social Discrimination Against Jews in America, 1830-1930*. New York: Anti-Defamation League of B'nai B'rith, 1957.

Yinger, J. Milton. *Anti-Semitism: A Case Study in Prejudice and Discrimination*. New York: Anti-Defamation League of B'nai B'rith, 1964.

Documents

Schappes, Morris U., editor. *A Documentary History of the Jews in the United States, 1654-1875* (third edition). New York: Schocken, 1971.

Selzer, Michael, editor. *"Kike!" A Documentary History of Anti-Semitism in America*. New York: World Publishing Company, Inc., 1972.

Literary Histories

Harap, Louis. *The Image of the Jew in American Literature.* Philadelphia: Jewish Publication Society, 1975.

Liptzin, Sol. *The Jew in American Literature.* New York: Bloch Publishing Co. 1966.

Literature

Bellow, Saul. *The Victim.* New York: Vanguard, 1947.

Ferber, Edna. *A Peculiar Treasure.* New York: Greenbaum, Wolf and Ernst; 1938 (renewed, 1966).

Hobson, Laura Z. *Gentlemen's Agreement.* New York: Simon and Schuster, 1947.

Miller, Arthur. *Focus.* New York: Reynal and Hitchcock, 1945.

Shaw, Irwin. *The Young Lions.* New York: Random House, 1941.

MATERIAL AND SOURCES

BIBLIOGRAPHIES

Jewish Book Council

The Jewish Book Council of the National Jewish Welfare Board (15 East 26th Street, New York, N. Y. 10010) has published an excellent series of annotated bibliographies on the occasion of the American Bicentennial. Each is available for 25¢.

Selected Books on American Jewish History, compiled by Nathan M. Kaganoff.

Selected Books of American Jewish Fiction, compiled by Harold U. Ribalow.

Selected Books of American Jewish Biography, compiled by Nathan M. Kaganoff.

Selected Juvenile Books on American Jewish Life, compiled by Deborah Brodie. (Distributed by the American Association for Jewish Education, 114 Fifth Avenue, New York, N. Y. 10011.)

Dramatic Scripts on American Jewish Themes, prepared by Hannah Grad Goodman.

The Jewish Book Council also published a booklet called *Programs for 76*, prepared by Hannah Grad Goodman. The work contains suggestions for Bicentennial programs in community centers, schools, camps and other settings and lists additional related aids available from the Jewish Welfare Board Publications Department.

Each year the Jewish Book Council publishes a Jewish book annual. In addition to scholarly articles, this publication contains annotated bibliographies of books on Jewish subjects and themes which appeared during the year. Three lists in each volume should be of interest to the student of the American Jewish experience: American Jewish Non-Fiction Books, American Jewish Fiction Books, Jewish Juvenile Books. (Not all of the books deal *solely* with American Jewish characters and events.)

American Jewish Historical Society

The American Jewish Historical Society (2 Thornton Road, Waltham, Mass. 02154), located on the Brandeis University campus, for many years has been publishing a quarterly *American Jewish Historical Quarterly*. This magazine contains scholarly articles of interest to students of American Jewish history and culture. The Society is completing an index to 30 years of its journal which will help students in research.

In addition, each year two issues of the *Quarterly* contain bibliographies of Judaica Americana, arranged under two general headings: General Works and Special Studies. Listed, frequently with annotations, are works on bibliography, local history, biography, education, sociology, Jewish culture, etc., as well as annotations of the contents of selected historical periodicals. These bibliographies are reprinted by the Society for sale.

ERC and AAJE

An excellent graded and annotated bibliography on the American Jewish experience for grades 7-12, containing 117 entries, may be purchased from the Educational Research Council of America (614 West Superior Avenue, Cleveland, Ohio 44113) for 50¢, plus handling charge. It was jointly published in 1973 by the ERC and the American Association for Jewish Education and is extremely helpful to teachers planning curricula in American Jewish history and culture for the secondary school grades. Entries are arranged under headings such as Reference, History and Religion, Sociology, Biography, Fiction, etc.

American Jewish Committee

The American Jewish Committee's Institute on Pluralism and Group Identity (165 East 56th Street, New York, N. Y. 10022) published an annotated bibliography in 1974 called *The Image of Pluralism in American Literature*, compiled by Babette F. Inglehart and Anthony R. Mangione. This is a multiethnic listing. Pages 32-45 list works on Jewish subjects under the following headings: Fiction, Drama, Poetry, Collections, Autobiography, Criticism, Journalism.

TEXTS

Butwin, Frances. *The Jews of America: History and Sources*. New York: Behrman House, Inc., 1973 (1261 Broadway, New York, N. Y. 10001).

A good presentation of American Jewish history with source materials. Notations in the margins of the text refer pupils to the appropriate source materials. An accompanying *Student Inquiry Book* was prepared by Frances Long in 1975. (for use in intermediate grades)

Gay, Ruth. *Jews in America: A Short History*. New York: Basic Books, 1965 (10 East 53rd Street, New York, N. Y. 10022).

A concise introduction to the Jewish experience in the United States, beginning with the arrival of the first group of Jews in 1654. Each major migration--Sephardic, German and Eastern European--is discussed in turn. Mrs. Gay tells about the adjustment of the immigrants to their new surroundings, their relationships with non-Jews and their impact on American life. (grade 8 and up)

Handlin, Oscar. *Adventure in Freedom: Three Hundred Years of Jewish Life in America*. New York: McGraw-Hill Book Co., 1954 (1221 Avenue of the Americas, New York, N. Y. 10009).

The Harvard scholar and student of the immigrant experience in America deals here with the story of the American Jew. The book is a well-written account of the main lines in the development of the Jewish community in the past as they have a bearing upon the present and upon problems in the future. There are chapters on Jews of Colonial America, The Flight from Eastern Europe, Americanization, Anti-Semitism, The Sources of Stability and other themes. (for research on secondary school level)

Harap, Louis. *The Image of the Jew in American Literature*. Philadelphia: Jewish Publication Society of America, 1974 (1528 Walnut Street, Philadelphia, Pa. 19101).

An in-depth, detailed study of the Jews as portrayed in the works of American writers from the Revolutionary period to the end of the nineteenth century. The last work discussed is *The Rise of David Levinsky*. Contains summaries of most of the works discussed, as well as an excellent bibliography. (for research on secondary school level)

Isaacs, Stephen D. *Jews and American Politics*. New York: Doubleday and Co., Inc., 1975. (245 Park Avenue, New York, N. Y. 10017).

Discusses Jewish influences in politics and journalism; focuses on the areas in government and communication in which Jews play a prominent role. (for research on secondary school level)

Janowsky, Oscar I., editor. *The American Jew: A Reappraisal*. Philadelphia: Jewish Publication Society of America, 1964.

A collection of essays by different scholars presenting a broad panorama--history, culture, organization, religion and problems--related to the Jewish experience in America. Janowsky's earlier appraisal appeared in 1942. (for research on secondary school level)

Learsi, Rufus. *The Jews of America: A History. Epilogue: American Jewry, 1954-1971,* by Abraham J. Karp. New York: Ktav, 1972 (120 East Broadway, New York, N. Y. 10002).

A standard history of American Jewry, well-written and based on careful study of sources; excellently updated by a noted scholar. (for grades 10 and up)

Levinger, Lee J. *A History of the Jews in the United States*. 23rd printing. New York: Union of American Hebrew Congregations, 1970 (838 Fifth Avenue, New York, N. Y. 10021).

Gives the background of Jewish settlement, discusses the successive waves of immigrants and the institutions they established, provides a brief description of each period and considers Jewish contributions to American life. (for grades 7 and up)

Nadel, Max, editor. *Portraits of American Jews* (Tentative Title). New York: Barron's Educational Series, Inc. 1975 (113 Crossways Park Drive, Woodbury, N. Y. 11797).

In press. An anthology of stories by American Jewish writers which presents an overview of American Jewish history and indicates how experiences in America and the impact of Jewish history, past and present, shaped the character of the American Jew. This work was prepared by the Commission on Jewish Studies in Public Schools of the American Association for Jewish Education and was edited by Mr. Nadel, the Commission's consultant. Each story is preceded by historical background information and is followed by questions for analysis and discussion and suggested creative and research activities. (for use in secondary schools)

Sklare, Marshall, editor. *The Jew in American Society*. New York: Behrman House, 1974.

A collection of articles, with introductions by the editor, which deal with the social image of the American Jew--his history and background, his family structure and values, his faith, his identity and his relation to Israel. (for research on secondary school level)

Sklare, Marshall, editor. *The Jewish Community in America*. New York: Behrman House, 1974.

A collection of articles, with introductions by the editor, which deal with the institutional organization of Jewish communities, the variety of Jewish religious movements, the structure and problems of Jewish education and the relationships of Jews to the general society. (for research on secondary school level)

Strober, Gerald S. *American Jews: Community in Crisis*. New York: Doubleday and Co., 1975.

Criticizes Jewish organizations as being too universalistic and liberal and therefore not in a position to deal effectively with such major problems faced by the Jewish community today as the survival of Israel, intermarriage, conversion, black anti-Semitism. (for research on secondary school level)

Wolf II, Edwin, editor (in collaboration with Maxwell Whiteman). *History of the Jews of Philadelphia*. Philadelphia: Jewish Publication Society, 1975 (reprint).

Covers the period from earliest Colonial days to the age of Jackson. (for research on secondary school level)

Ruderman, Jerome L. *Jews in American History: A Teacher's Guide*. New York: Anti-Defamation League of B'nai B'rith, 1975 (315 Lexington Avenue, New York, N. Y. 10016).

A basic handbook for social studies teachers, schools and libraries. It is divided chronologically into eight chapters; presents an overview of the history of the American Jew; includes annotated listing of publications and audio-visual materials; provides discussion questions and suggested classroom activities.

Becker, Evelyn; Goldenberg, Harvey; and Sanders, Beverly. *Topics in Jewish American Heritage--A Study and Curriculum Outline,* New York: United Federation of Teachers, 1975 (260 Park Avenue South, New York, N. Y. 10011).

Contains summaries of historical events with study guides for teachers and students on three themes in American Jewish history: immigration, the New York Jewish community and the labor movement. AAJE's Commission on Jewish Studies in Public Schools served in a consultative capacity.

Eastern European Immigrants Arrive in America, 1881-1924. Resource Unit for Teachers. Chicago: Board of Jewish Education, 1975 (72 East 11th Street, Chicago, Ill. 60605).

Contains four detailed lesson plans, a review lesson plan, tests, maps, poems and selected bibliographies.

The American Association for Jewish Education has in preparation a course of study in American Jewish literature, accompanied by sample lesson plans in fiction, poetry and biography. Targeted for February 1976, it will contain a helpful bibliography for students and teachers. (for secondary schools)

BIOGRAPHIES FOR YOUNG PEOPLE

The World Over Story Book series published by the Board of Jewish Education of New York (426 West 58th Street, New York, N. Y. 10019) contains stories, articles and biographical sketches which originally appeared in *World Over,* a magazine for children. *The Second World Over Story Book,* for example, contains fictional biographical sketches of Haym Salomon (p. 96), Mordecai Sheftall (p. 100), Mordecai Manuel Noah (p. 103), Sampson Simson (p. 107), Emma Lazarus (p. 111), Jacob H. Schiff (p. 139), and Henrietta Szold (p. 141). There are also articles on the Jews of Newport (p. 200) and of San Francisco (p. 202).

The Jewish Publication Society of America (1528 Walnut Street, Philadelphia, Pa. 19102) publishes the *Covenant Books,* biographies which tell the stories of Jewish heroes for young people ages 11 to 15. Among the titles are:

Abrahams, Robert D. *Alfred Mordecai: The Uncommon Soldier.* Presents the dilemma, at the time of the Civil War, of a Southern Jew who was also a graduate of West Point.

Abrahams, Robert D. *Mr. Benjamin's Sword.* Judah Benjamin was Secretary of State of the Confederacy during the Civil War. After the war, his life was in danger. His escape is the highlight of this biography.

Abrahams, Robert D. *The Commodore: The Adventurous Life of Uriah P. Levy.*

Levy was one of the highest ranking officers in the U. S. Navy during the Civil War.

Alexander, Lloyd. *August Bondi: Border Hawk.* A resident of Kansas before and during the Civil War, Bondi fought against slavery in border state disputes.

Apsler, Alfred. *Louis Fleischner: Western Pioneer.* The story of the pioneer who established the first Jewish community in the Pacific Northwest.

Greenspan, Sophie. *Westward with Fremont.* This book is about Solomon Nunes Carvalho, who joined Colonel Fremont as photographer in an expedition of discovery through the Rockies.

Kuhn, Lois Harris. *The World of Jo Davidson.* The life of a renowned sculptor who, like Jacob Epstein, rose to fame from the poverty of New York's Lower East Side.

Milgrim, Shirley. *Haym Salomon, Liberty's Son.* A new biography of the American Jewish patriot who helped finance the Revolution.

Rogow, Sally. *Nurse in Blue: Lillian Wald.* The heroine was a nurse who worked with the poor and sick among the immigrants of the Lower East Side in New York City. She was a leader in many movements to help the needy.

Stern, Ellen Norman. *Embattled Justice: The Story of Louis Dembitz Brandeis.* This biography portrays Justice Brandeis as a lifelong fighter for the oppressed.

Wise, William. *Myer Myers: Silversmith of Old New York.* Myers was one of the first great Jewish artists and patriots of Colonial times. The world of Colonial Jewry is dramatically presented in this volume.

MAGAZINE ARTICLES AND OTHER PUBLICATIONS

The June 1975 issue of *Hadassah Magazine* (65 East 52 Street, New York, N. Y. 10022) contains an interesting illustrated article by Irena Penzik Narell entitled "The Jewish Forty-Niners: Builders of San Francisco." The article tells the story of Jewish pioneers in the period of the California Gold Rush.

The June 1975 issue of *The Principal,* a publication of the Board of Jewish Education of New York (426 West 58th Street, New York, N. Y. 10019) is devoted to "The American Jewish Experience 1776-1976." It contains two articles on the contributions of Jews to American democracy and American culture, a teaching guide for the Bicentennial, and a bibliography. Copies may be obtained from the Board of Jewish Education.

An interesting booklet titled *Honoring 1776 and Famous Jews in American History* is available from Jewish-American Patriots (Box 4488, Grand Central Station, New York, N. Y. 10017). The booklet, an advertising venture of Maxwell House Coffee, contains short biographical sketches of famous American Jews beginning with Jacob Barsimson, the first known Jewish settler, and ending with Ernestine Rose, a leader in the women's suffrage movement in the nineteenth century. (for grades 7 and up)

The September 1975 issue of *The Principal*, published by the Board of Jewish Education of New York, features an article on "The Contributions of Jewish Women to Education in the United States" by Dr. Elizabeth E. Seittelman. A second article, which appears in the following issue, carries the story to the present.

The American Jewish Archives, housed at the Cincinnati campus of Hebrew Union College-Jewish Institute of Religion, published two pamphlets by Jacob R. Marcus dealing with American Jewish history. The first, *Jews in American Life*, issued in 1972, summarizes the contributions of Jewish notables to the many phases of American life. The second, *The Jew and the American Revolution*, which appeared in 1974, is devoted to the part played by American Jews in the Revolutionary War.

The September-October 1975 issue of *Medium*, published by the Jewish Media Service of the Institute for Jewish Life (65 William Street, Wellesley, Mass. 02181) lists, with detailed annotations, a series of films, filmstrips and kinescopes dealing with *America's Jews: Values and Practices* under the following headings: The Family, The Frame of Tradition, The Consecrated Life, Youthful Expressions.

DOCUMENTS

Reprints of original documents in the history of American Jewry and collections of essays by outstanding scholars on all aspects of the Jewish experience in America may be found in the following works:

Blau, Joseph L. and Baron, Salo W. editors. *The Jews of the United States 1790-1840: A Documentary History*. New York: Columbia University Press, 1964. (3 volumes)

Glanz, Rudolf. *Studies in Judaica Americana*. New York: Ktav, 1970. (Deals primarily with the German Jew in America.)

Karp, Abraham J. editor. *The Jewish Experience in America: Selected Studies from the Publications of the American Jewish Historical Society*. Waltham, Mass.: American Jewish Historical Society. New York: Ktav, 1960. (5 volumes)

Marcus, Jacob R. *The Colonial American Jew 1492-1776*. Detroit: Wayne State University Press, 1970. (3 volumes)

Marcus, Jacob R. *Critical Studies in American Jewish History: Selected Articles from American Jewish Archives*. Cincinnati: American Jewish Archives. New York: Ktav, 1971. (3 volumes)

Schappes, Morris U., editor. *A Documentary History of the Jews in the United States 1654-1875*. Third edition. New York: Schocken Books, 1971.

The Jewish Publication Society of America (1528 Walnut Street, Philadelphia, Pa.

19102) has published a boxed collection of 10 unique historic pamphlets in facsimile originally published during the formative period of the American Jewish community. An eleventh pamphlet, by Dr. Abraham J. Karp of the University of Rochester, introduces each of these landmark works and places them in historical context.

MUSIC AND ART

Listed below are publications that will provide the student with information about the lives and contributions of a number of musicians and artists whose works, at times, revealed personal feelings toward the Jewish way of life or their Jewish identity:

Bock, Joanne. *Pop Wiener: Naive Painter.* Amherst: University of Massachusetts Press, 1974.

Buckle, Richard. *Jacob Epstein, Sculptor.* Cleveland: World Publishing Company, 1963.

Holde, Artur. *Jews in Music.* New York: Philosophical Library, 1956.

Soby, James Thrall. *Ben Shahn, His Graphic Work.* New York: George Braziller, 1957.

Soby, James Thrall. *Ben Shahn, Paintings.* New York: George Braziller, 1963.

Weisser, Albert. *The Modern Renaissance of Jewish Music.* New York: Bloch Publishing Company, 1954.

The following are available from the Music Department of the Board of Jewish Education of Metropolitan Chicago (72 East 11th Street, Chicago, Ill. 60605):

The American Jewish Experience Bicentennial Songbook: Compiled and arranged by Neil W. Levin. A collection of approximately 40 songs dealing with various aspects of the Jewish experience in America in the last 200 years.

200 Years of American Jewry in Song: An LP recording produced and directed by Neil W. Levin. The recording presents songs that either describe or grew out of the American Jewish experience, from the Sephardic immigration period to the present.

The Jewish Museum, which is under the auspices of the Jewish Theological Seminary of America and is located at 1109 Fifth Avenue, New York, N. Y. 10028, is holding an exhibition on *Jewish Experience in the Art of the Twentieth Century.* It brings together over 250 paintings, sculptures and prints by artists such as Jacques Lipschitz, Ben Shahn, Adolph Gottlieb and others, and is on display through January 25, 1976.

Artist-Immigrants of America: 1876-1976 will be the theme of a Bicentennial exhibit in the Hirshhorn Museum and Sculpture Garden in Washington, D. C., beginning May 20, 1976. Among the 70 foreign-born artists whose works will be exhibited are such noted Jewish artists as Ben Shahn, Max Weber and Jacques Lipschitz.

AUDIO-VISUAL MATERIALS

Listed below with annotations are filmstrips, slide programs, kinescopes, films and realia that in various ways tell the story of the Jew in America. They are treated under five headings: 1) History, 2) Background and Settlement, 3) Culture and Identity, 4) Achievement and Participation and 5) Problems. The names and addresses of the organizations from which these items may be obtained appear at the end of this section.

HISTORY

Filmstrips

300 Years: Memorable Events in American Jewish History. 1954; 45 frames; color; distributed by the Union of American Hebrew Congregations Commission on Jewish Education; includes two copies of teacher's guide; accompanying 12-inch long-playing recorded narration also available.

This filmstrip presents the highlights of 300 years of Jewish life in America. It traces the participation of the Jews in the westward movement and in the various explorations which extended the frontiers of the United States, and lays stress on development of the American Jewish community and its religious institutions. (age 12 and up)

The Jew in America. 1954; 2 parts, 49 frames each; color; produced and distributed by the New York Board of Jewish Education; includes two copies of accompanying script.

Part I covers the years between 1654 and 1860. Memorable highlights are depicted, including the arrival of the first Jews in America, their heroism in the Revolutionary War and the trek westward to the shores of California. Part II, spanning the last 100 years, portrays Jewish participation in the Civil War, the development of American Jewish culture and the growth of social, religious and organizational activities in the American Jewish community. (age 12 and up)

Jews in America. 1973; two parts; 35 mm; color; produced and distributed by the Anti-Defamation League of B'nai B'rith; includes archival drawings, documents and photographs, accompanied by a sound track with narration and music.

The first part, called "The Ingathering," depicts Jewish participation in American life from Colonial times to the end of the nineteenth century. The second part, "Inside the Golden Door," deals with the waves of immigration and Jewish participation in American Jewish life in the twentieth century. (age 12 and up)

Slide Program

The American Jew. 1975; 140 frames; color; prepared by the American Jewish Historical Society; accompanied by a cassette with narration and music.

It tells the story of the American Jew, using archival materials, documents, artifacts, engravings and photography. (age 12 and up)

Kinescope

The American Jew--A Tribute to Freedom. 1958; 45 minutes; black and white; photographed and produced by Columbia Broadcasting System; distributed by the Anti-Defamation League of B'nai B'rith.

This film aims to portray the story of the Jews in the United States and their numerous contributions to American civilization. (age 14 and up)

Film

Rendezvous with Freedom. 1957; 56 minutes; color; distributed by the National Jewish Welfare Board Lecture Bureau.

A skillful survey of Jewish history in the United States from 1654 to the present. (age 16 and up)

BACKGROUND AND SETTLEMENT

Filmstrips

The Jews Settle in New Amsterdam--1654. 1952; 37 frames; color; distributed by the Union of American Hebrew Congregations.

Tells the dramatic story of the arrival and early settlement of the first group of American Jews. It describes their struggle for religious freedom and for economic and political equality in the New World. (age 11 and up)

Jews in New York. 1956; Part I, 37 frames; Part II, 41 frames; color; produced and distributed by the New York Board of Jewish Education; includes two copies of accompanying script.

This filmstrip takes the viewer on a guided tour of the Jewish community of New York. (age 13 and up)

Slide Program

The Life That Disappeared: Eastern Europe 1935-1939. 1973; 80 frames; black and white; distributed by Scholastic Magazines; accompanied by cassette with narration and music; prepared by Roman Vishniac.

Its value lies in its depiction of the culture which immigrant Jews coming to America between 1880 and 1914 brought to this land. (age 12 and up)

Kinescope

A Heritage of Freedom. 1954; 25 minutes; black and white; distributed by the

American Jewish Historical Society.

It tells of the early Jewish immigrants who settled in the Dutch colony of New Amsterdam. (age 16 and up)

Films

Voyage to America. 1964; 12 minutes; color; produced by the U. S. Department of Commerce for the United States Pavilion at the New York World's Fair; distributed by the Anti-Defamation League of B'nai B'rith.

The film portrays the contributions of each immigrant group to the building of the United States. Historical prints, archival photographs and newsreel footage are used to illustrate 300 years of immigration. (age 15 and up)

A Storm of Strangers. 1969; 27 minutes; color; narrated by Herschel Bernardi; distributed by ACI Films, Inc.

An elderly Jew recalls his life as an immigrant in New York's Lower East Side at the beginning of the twentieth century. (age 15 and up)

Gomberg at 82. 1966; 30 minutes; color; available from the New Jersey Public Broadcasting Co.

Presents a warm portrait of American Jewish life as seen by a vital, earthy immigrant, grown old. (age 16 and up)

CULTURE AND IDENTITY

Filmstrip

Judaism. 1971; color; available from Warren Schloat Productions, Inc.; accompanied by a cassette with narration and music.

This filmstrip, from a series called *Religions of America Explained*, is a factual and objective presentation of the beliefs and rituals of Judaism as practiced by American Jews. (age 12 and up)

Films

Who Are the American Jews? 1960; 30 minutes; black and white; available from the Anti-Defamation League of B'nai B'rith.

Dore Schary, playwright-producer-director, presents a profile of the American Jewish community and its development over a 300-year period. In his lecture, illustrated with archive prints and rare photographs, Mr. Schary surveys the social and cultural diversity within the American Jewish community, analyzes its philanthropic and human relations involvement and assesses its relationship to the State of Israel. (age 16 and up)

The American Jewish Writer. 1968; 30 minutes; black and white; available from the Anti-Defamation League of B'nai B'rith.

In the last 25 years, the American literary scene has witnessed the emergence of a number of Jewish authors who, unlike their predecessors who wrote solely for a Jewish audience, address themselves to Christians and non-Christians alike. Louis Zara, critic, editor and novelist, examines the twentieth century American Jewish experience and the reasons for its universal appeal.

To illustrate his thesis, Mr. Zara draws on the works of Bernard Malamud, Saul Bellow and Philip Roth. Excerpts from their writings are read by Norman Rose, TV and film actor. Three teachers join Mr. Zara in discussing the place of American Jewish writers in the high school curriculum. (age 16 and up)

The Golden Age of Second Avenue. 1968; 67 minutes; color and black and white; distributed by the National Academy for Adult Jewish Studies.
A historical review of the Yiddish theatre since the beginning of the century. (age 16 and up)

The Yiddish Theatre. 1969; 30 minutes; color; distributed by the National Academy for Adult Jewish Studies.
The origins, development and virtual demise of the Yiddish theatre. (age 16 and up)

Stamps

In 1975, the United States Postal Service honored Haym Salomon with a stamp. An immigrant from Poland, Salomon became a banker. During the Revolution, the American government apparently borrowed large sums from him. In addition, with his own money, he provided funds to equip several American military units and to underwrite several delegates to the Continental Congress.

ACHIEVEMENT AND PARTICIPATION

Filmstrips

Through the Years: Jewish Women in American History. 1954; 43 frames; color; sponsored and distributed by the National Federation of Temple Sisterhoods.
Depicts the contributions of Jewish women to the life of the Jewish and the general community in America for the past three centuries. (age 14 and up)

Haym Salomon--Financier of the Revolution. 1953; 30 frames; color; available (with text) from The Filmstrip House.
A visual account of the life of Haym Salomon, highlighting his patriotic endeavors in the cause of liberty, as well as his financial support of the American Revolutionary War. (age 12 and up)

Major Noah. 1957; 40 frames; color; produced and distributed by the New York Board of Jewish Education; includes two copies of accompanying script.
Presents the colorful life of Mordecai Manuel Noah--adventurer, journalist, U. S. consul, editor and dreamer of a Jewish state in Ararat, the island in the Niagara River. (age 12 and up)

Judah Touro--Friend of Man. 1953; 36 frames; color; distributed by the Union of American Hebrew Congregations Commission on Jewish Education; includes two copies of teacher's guides; 12-inch long-playing record of narration also available.
The life and work of Judah Touro, American Jewish patriot and philanthropist, and his contributions to the growth of the American Jewish community. (age 12 and up)

American Jewry in the Civil War. 1961; 49 frames; color; produced and distributed by the New York Board of Jewish Education; includes two copies of narrator's script.

Beginning with ante-bellum days, this filmstrip covers the social, religious and fraternal life of American Jewry. It points up their efforts to organize synagogues and philanthropic and relief organizations, as well as the roles they played in the war of brother against brother. (age 12 and up)

David Einhorn: The Father of the Union Prayerbook. 1960; 41 frames; color; distributed by the Union of American Hebrew Congregations Commission on Jewish Education; includes two copies of teacher's guide.

Portrays the life of David Einhorn, courageous abolitionist, leading figure in the development of the philosophy of the American Reform movement and father of its prayerbook. (age 12 and up)

Isaac Mayer Wise: Master Builder of American Judaism. 1953; 36 frames; color; distributed by the Union of American Hebrew Congregations Commission on Jewish Education; includes two copies of teacher's guides.

Tells the dramatic story of a dynamic religious leader, describing his struggles and ultimate success in creating the major institutions of Reform Judaism in this country. (age 12 and up)

Louis D. Brandeis: Giant of Justice and Champion of Zion. 1966; 42 frames; color; produced by the Department of Education and Culture of the World Zionist Organization; distributed by the World Zionist Organization Publications Department; includes two detailed guides and scripts.

This filmstrip--the fourth in the series *Builders and Dreamers of Zion*--is a visual biography of the late Justice of the Supreme Court, who was a champion of good government and liberal causes and a leader of American and world Jewry. (age 12 and up)

Rabbi Stephen S. Wise: A Twentieth Century Prophet. 1956; 43 frames; color; distributed by the Union of American Hebrew Congregations Commission on Jewish Education; includes two copies of teacher's guide; accompanied by 12-inch, long-playing recorded narration containing excerpts in the voice of Rabbi Wise.

A pictorial review of the life of Rabbi Wise, highlighting his leadership in the religious, Zionist and cultural affairs of the American Jewish community, as well as the role he played in combatting prevailing social evils. (age 12 and up)

Albert Einstein. 1956; 47 frames; color; produced and distributed by the New York Board of Jewish Education; includes two copies of accompanying script.

Einstein's stirring life story is depicted against the troublesome and critical times in which he lived. The filmstrip underscores his leadership in world affairs and in the Jewish community, as well as his unparalleled contributions to the realm of science. (age 12 and up)

Nelson Glueck: Rabbi, Archaeologist and Biblical Scholar. 1968; 63 frames; color; available from the Union of American Hebrew Congregations Commission on Jewish Education; includes two copies of teacher's guide.

Prepared as a tribute to Dr. Glueck on the occasion of his twentieth anniversary as president of the Hebrew Union College-Jewish Institute of Religion, this filmstrip portrays his contributions to archaeology in the Holy Land. (age 12 and up)

Kinescopes

The American Jew: A Tribute to Freedom. 1954; 44 1/2 minutes; black and white; based on a program produced by CBS-TV in cooperation with the Anti-Defamation League of B'nai B'rith.

Depicts the contributions of American Jews to democracy and democracy's role in helping Jews to integrate into all areas of American life. Jeff Chandler is narrator, supported by Senator Herbert H. Lehman, Richard Tucker, Dore Schary, Susan Strasberg and others. (age 15 and up)

The Red Box. 1958; 30 minutes; black and white; available from the National Academy for Adult Jewish Studies.

An episode in the life of Gershom Seixas, a rabbi who lived during the American Revolution and fought for freedom through his religious beliefs. (age 14 and up)

The Gift. 1956; 30 minutes; black and white; available from the National Academy for Adult Jewish Studies.

The generosity and philanthropic activities of Judah Touro, the first Jew to settle in New Orleans, are now legendary. This film, which tells how Touro's freeing his slave Tom leads him to a deepened understanding of the gift of freedom, received the Brotherhood Award of the National Conference of Christians and Jews. (age 14 and up)

The Pugnacious Sailing Master. 1954; 30 minutes; black and white; produced by the Jewish Theological Seminary of America, in cooperation with NBC-TV, as part of its *Frontiers of Faith* series; available from the National Academy for Adult Jewish Studies.

The story of Uriah P. Levy who was instrumental in the abolition of corporal punishment in the U. S. Navy. It vividly depicts the anti-Semitism to which he was subjected, and his reluctance to conceal his Jewish identity. (age 14 and up)

An American Ballad. 1955; 30 minutes; black and white; available from the National Academy for Adult Jewish Studies.

The life story of Rabbi Henry Cohen of Texas, told through music and dramatic episodes. "The Man Who Stayed in Texas," as this popular hero was called, was a rabbi in Galveston for over 50 years. During this period he fought for justice for all creeds and races. (age 14 and up)

No Wreath and No Trumpet. 1961; 30 minutes; black and white; available from the National Academy for Adult Jewish Studies.

The story of Emma Lazarus, famous American Jewish poetess, whose verses on the base of the Statue of Liberty are known throughout the world. (age 13 and up)

Lawyer from Boston. 1956; 30 minutes; black and white; available from the National Academy for Adult Jewish Studies.

Highlights episodes in the life of Louis D. Brandeis and tells how he discovered his Jewish heritage. (age 13 and up)

Young Sam Gompers. 1962; 30 minutes; black and white; available from the National Academy for Adult Jewish Studies.

The early life of Samuel Gompers whose efforts in the labor movement culminated in the founding of the American Federation of Labor. (age 13 and up)

PROBLEMS

Kinescopes

Trapdoor. 1955; 20 minutes; black and white; available from the National Academy for Adult Jewish Studies.

The story of the secret trapdoor and tunnel in Touro Synagogue in Newport, R. I., for escape in the event of pogroms. The Jews in early America brought with them the fears that haunted them in the Old World. (age 14 and up)

Degree of Freedom. 1957; 20 minutes; black and white; available from the National Academy for Adult Jewish Studies.

A dramatization of Thomas Jefferson's fight for religious freedom in his native state of Virginia, presented in observance of Thanksgiving. (age 14 and up)

Liberty in a Featherbed: The Story of Thomas Kennedy. 1953; 30 minutes; black and white; available from the National Academy for Adult Jewish Studies.

The struggle in the Maryland legislature to remove civil and political inequalities in that state.

Mr. Flanagan, the Chaplain and Mr. Lincoln. 1962; 30 minutes; black and white; available from the National Academy for Adult Jewish Studies.

Dramatizes a Civil War incident which led to the repeal of discriminatory legislation limiting chaplaincy appointments in the armed services to "ordained ministers of the Christian faith." The result was the commissioning of the first Jewish chaplain in the Union army. This film won the 1963 George Washington Honor Medal of the Valley Forge Freedoms Foundation.

Films

Anti-Semitism in America. 1960; 28 minutes; black and white; distributed by the Anti-Defamation League of B'nai B'rith.

A psychological explanation of the character and development of prejudcial attitudes toward Jews--the erroneous images and stereotyped notions as to the appearance, behavior and personality of Jews. (age 12 and up)

An American Girl. 1958; 28 1/2 minutes; black and white; distributed by the Anti-Defamation League of B'nai B'rith.

The story of an American teenager who is mistakenly believed to be Jewish by her friends and peers (because she persists in wearing a bracelet with a Jewish star) and is ostracized by them. (age 12 and up)

Black Jews. 1972; 20 minutes; color; distributed by New Line Cinema.

Narration by the black rabbi of a black community near Atlantic City, N. J. Not only presents a description of the religious and cultural life of this lower middle-class group, but stimulates thinking on the general questions of social and racial integration, goals in Jewish education and finding meaning and purpose in life. (age 16 and up)

Following is a list of the names and addresses of organizations and distributors from which the above audio-visual materials may be obtained.

ACI Films, Inc.
35 West 45th Street
New York, N. Y. 10036

Anti-Defamation League of B'nai B'rith
315 Lexington Avenue
New York, N. Y. 10016

American Jewish Historical Society
2 Thornton Road
Waltham, Mass. 02154

National Academy for
Adult Jewish Studies
United Synagogue of America
155 Fifth Avenue
New York, N. Y. 10010

National Federation of
Temple Sisterhoods
Union of American Hebrew Congregations
838 Fifth Avenue
New York, N. Y. 10021

National Jewish Welfare Board
15 East 26th Street
New York, N. Y. 10010

New Jersey Public Broadcasting Co.
1573 Parkside Avenue
Trenton, N. J. 08638

New Line Cinema
121 University Place
New York, N. Y. 10003

New York Board of Jewish Education
426 West 58th Street
New York, N. Y. 10019

Scholastic Magazine
906 Sylvan Avenue
Englewood Cliffs, N. J. 07632

The Filmstrip House
432 Park Avenue South
New York, N. Y. 10016

Union of American Hebrew Congregations
838 Fifth Avenue
New York, N. Y. 10021

Warren Schloat Productions, Inc.
Pleasantville, N. Y. 10570

World Zionist Organization
515 Park Avenue
New York, N. Y. 10022

CELEBRATING THE BICENTENNIAL IN THE COMMUNITY

Program Goals

Either independently of or in conjunction with communal multiethnic programming for the Bicentennial, to create an enlightened awareness of:

1. The Jewish past in America.
2. The distinctive as well as universal elements of American Judaism.
3. The contributions of the Jewish people to the growth of America.
4. The contributions of American society and culture to the development of American Jewish life and institutions.

Program Themes

1. The American world with its belief in the dignity and equality of man became a powerful magnet for the Jewish immigrant. Liberties had to be fought for at times, but success was always possible because the ideals of the founding fathers remained strong. The base of democratic America was solid.

2. The Jews in time were guaranteed the rights and privileges of all Americans. Time-worn European prejudices that many non-Jewish immigrants brought with them were dissipated in the American environment.

3. Centuries ago, the Jews became known as the "People of the Book" and respected as the initiators of profound ethical values.

4. The Jews of America took advantage of the social, economic and political opportunities offered them and in return contributed to the expansion of all facets of American life.

Suggested Vehicles

The following can be undertaken by individual schools or groups of schools or in cooperation with local Jewish organizations and institutions:

1. Series of lectures on American Jewish history and literature, open to the public.

2. Courses on aspects of the American Jewish experience, offered on youth and adult levels.

3. Dramatizations or pageants dealing with the American Jewish experience. Short dramatic scenes (perhaps selected from *Eternal Light* scripts), with music, lights, visual projections on screen or cyclorama, etc., can be presented on various stages by a "traveling company."

4. An essay contest on different aspects of Jewish life in America.

5. A program of music, past and present, featuring synagogue melodies, music by American Jewish composers and songwriters, American music on Jewish themes and spirituals that have their source in Old Testament experience.

6. Exhibits in public and school libraries telling the story of the American Jew, the exhibits to include reproductions and originals of documents, letters, portraits, artifacts, books, posters, etc. with legends or captions. Reproductions of documents, letters and portraits may be obtained from historical societies and archives. Newspaper files and local synagogue records are additional sources. These exhibits could be part of a multiethnic program devoted to the themes "Immigration to America," "Religions of America," "A Nation of Immigrants," "Building America's Future Together," etc.

7. The production of a filmstrip or slide program with cassette telling the story of the Jewish experience in the local community, the filmstrip

or slide program to include documents, letters, portraits, books, magazines and photographs of people, places and events yesterday and today.

8. The story of the Jew in American military history presented in a multimedia program, with narrator, monologues, dramatic scenes, slides, music, etc. Jewish contributions in medicine, drama, science and other fields can similarly be told.

9. An art exhibit on the Bicentennial displaying works created by students in the community's schools. Students can be trained to serve as guides.

10. A program of readings, with background music, presented either by a children's acting group or by experienced adult actors. The readings, drawn from letters, autobiographies, poetry, fiction, drama, etc., should highlight carefully selected themes and experiences. (See the bibliographies in this guidebook.)

11. Interfaith or intergroup discussions of subjects proposed by the American Issues Forum for the celebration of the Bicentennial.

Basic Themes

What is America?

How did it come to be what it is?

What problems disturb us today in the realm of: traditions, diversity and discord, compromises and conflicts, disparities between ideals and practice?

What are the ideals that move us?

What are the prospects that excite us?

Discussion Themes

A Nation of Nations.

The Founding Peoples.

Two Centuries of Immigrants.

Out of Many, One ("melting pot" or "cultural pluralism"?).

We Pledge Allegiance.

The Land of Plenty: Use and Abuse.

Certain Unalienable Rights.

A More Perfect Union: The American Government.

Working in America.

The Economic Dimension of America.

America in the World.

Growing Up in America.

Life, Liberty, and the Pursuit of Happiness.

The American Issues Forum is a program developed for the nation's Bicentennial under the auspices of The National Endowment for the Humanities and with the co-sponsorship of the American Revolution Bicentennial Administration. A brochure describing the program in detail is obtainable from the American Revolution Bicentennial Commission, 736 Jackson Place, Washington, D. C. 20276.